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THE

VANMUKTI-VIVEKA

OR THE

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BY

SWAMI S'RI VIDYARANYASARSWATI

RENDERED INTO ENGLISH

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MANILAL N. DVIVEDI, B. A.,

SOMETIME PROFESSOR OF SANSKRIT, BHAVNAGAR COLLEGE
AUTHOR OF "RAJA-YOGA," "MONISM,"
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PREFACE.

"The Path of Libertion" by Swâmi Vidyaranya is a well-known book unique in the favour it finds with the *Sannyâsins* of India. My friend Mr. Tookaram Tatya of Bombay who has spared no pains to organise the Theosophic Publication Fund requested me to render the work into English, and I gladly complied with his request making over the copy-right of this first edition to the useful Fund he has devoted to the service of Theosophic Literature. I am sure the following pages will be found substantially useful to the earnest Student in search of something practical as an aid in the noble line of his inquiry.

Nadiad,
27th January 1897.

M. N. Dvivedi.

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INTRODUCTION.

The "Jivanmukti-Viveka" or "The Path of Liberation in this Life" is a compilation from several important works, by the great scholar Vidyâranya. He is known to have written on almost every important branch of literature, in his time, with such grasp and finish as would surprise the most accurate writer of the present day. He lived in the fourteenth century. He was minister of the king of Vijayanagara—Bukka Râya—to whom he has dedicated his best work—the elaborate scholia of the Veda. Sâyaṇa the minister became in after life Vidyâraṇya the *sannyâsin*. He has compiled this work after he renounced all concern with the world. His life spent in the midst of varied activity at the court of Bukka Râya was concluded in the quiet bliss of supreme spiritual exhaltation. Vidyâraṇya or Sâyaṇa is an illustrious example of the true *Brâhmaṇa* and his very life nobly illustrates the truth of his teaching. He, indeed, found "Liberation-in-this-life," and "The Path" he points us is, no doubt, the surest road to eternal peace and happiness, while yet in the world.

Though the following pages are largely compiled from several authentic works, they would be simply lifeless without the living *nexus* supplied by the sage Vidyâraṇya. The author, himself a *sannyâsin*, begins and ends his book with the technical inquiry whether Renunciation (*Sannyâsa*) is the *sine qua non* of Liberation or not? The Path of liberation according to Vidyâraṇya is indicated in one word—Renunciation. Though this word has received a number of different shades of meaning from several writers, old and new, Vidyâraṇya would not understand it without the formal orthodox sense in which the *Brâhmaṇas* principally employ it. Have no concern, bodily or mental, direct or indirect, with the world,

live in entire isolation, so to speak, and wear the orthodox insignia of the order—this is *ṣannyâsa*, according to Vidyâraṇya. He divides Renunciation into two kinds. One he calls Renunciation-of-the-seeker, the other Renunciation-of-the-Accomplished. The first is, in fact, a preliminary stage of the second. One may apply himself to study, contemplation, and assimilation of the Vedânta with or without the first kind of Renunciation. But having found the Light, Renunciation of the second kind must surely follow. The first, if at all it comes about, must be done after the orthodox fashion; the second is bound by no "injunction or prohibition."

This in short is the substance of his argument. The cosmopolitan nature of his inquiry may best be judged from a side-issue he raises at the beginning as to the eligibility of women to the formal kind of Renunciation. He decides in favour of the other sex, supporting his argument by examples from ancient scriptures. The question, however, remains how a life of entire Isolation and Indifference can ever be identified with Liberation; can ever, in fact, be the end and object of existence? Would it not be more adequate, in this age of humanitarian ideals, to say with Lord Krishṇa "Sages know as Renunciation the relinquishment of works-with-desire." To me, it appears, Vidyâraṇya does not put Renunciation as pure Indifference or Isolation. He does, no doubt, imply 'relinquishment of works with desire,' but he would have none of 'work' or even the sense of duty, which 'work' though it be without desire, implies, to remain after Renunciation or Liberation to which Renunciation leads. If the Liberted is ever oppressed with any the least sense of duty 'he is just so many removes away from gnosis.' 'Injunctions or prohibitions' exist not for him, he is relieved of all obligations, temporal or spiritual. He himself is all good, all bliss, all purity, all holiness; his very being, his very breath is the efflorescence of everything good and great. His sphere of doing good is so far widned as to put him in possession of a power which accomplishes its results without the correlation of means and ends by which mankind is

known to work. He, in fact, is a magnet, so to speak, of all that is best and sublime; he that feels the force of his attraction is charged with so much of his power as he can imbibe. He is not unoften likened to the Sun who though he illumines all spots equally, is reflected more elearly and even intensely in a glass than in a piece of earth. He is *Âtman*, *Brahman*, the soul and substance of the universe.

And while speaking of Renunciation and Liberation we may conveniently take occasion to correct an error into which some of the best informed minds are often mislead. Since the spiritual re-awakening of the last twenty-five years application to ancient scriptures has been known in many instances to create very perverted notions of true Liberation and Renunciation. Minds saturated with materialistic learning fail to appreciate the worth of everything not put to them in terms of chemical combinations and mechanical foot-pounds. The idea of power, a power beyond ordinary chemistry or mechanics, comes almost imperceptibly to be associated with spiritual exhaltation; and 'hankering after (occult) powers' is, in ninety nine cases out of hundred the true reason of a man sitting at the feet of some holy saint or joining some society for the promotion of spiritual good. That such applicants often come to grief goes without saying. Vidyâraṇya does not deny the possibility of 'powers' such as these, but he expressly describes them as mere curiosities for which the Liberated feels no interest. They have lost all *interest* in everything, and absence of *interest* is the true renunciation which leads to Liberation. The good that is in Liberation is not through or by any powers whatever. Nor is possession of powers a sign of that condition. Whatever is known as the highest and best in holiness, purity, charity, sacrifice, morals, is fully implied in the sense of Liberation; and the acquisition of 'powers,' says Vidyâraṇya "helps not a jot towards nearing the highest condition of beatitude." The Liberted is the flower of humanity. The fragrance is wafted on every breeze that passes. The exhilarating soothing power of its invisible essence is imperceptly helping the relief of many heart-burn-

ings and much weariness. Power such as we understand is entirely out of question. The liberted works without the correlation of means and ends ; he works, as it were, with the very breath of Nature, in the rain that nourishes, in the Sun that scorches, in the storm that extinguishes. He is the All. Power and desire for power has all to be entirely renounced before even a glimpse of the spiritual exhaltation called Liberation can dawn upon one's intelligence.

Liberation means Freedom. Freedom neither bodily nor mental, but true freedom of the spirit—the spirit that is the All. That this freedom might not be understood in the sense of that abuse of freedom which is often passed off under the name of freedom, Vidyâraṇya has in the fifth chapter of his book laid particular stress upon asceticim as the most essential requisite of a true *Paramahamsa* (the Liberted). That this ascetism does not consist in physical exercises or formal observances he has definitely shown several times in the body of the book.

Vidyâraṇya variously explains the view of Liberation and Renunciation here set forth, in his characterestically lucid, analytic manner. He touches upon several minor points of importance as ways and means to realization of this noble object. A brief analysis of his book will help us to understand these things much better.

The first chapter opens with a discussion on the nature of Renunciation, and the two devisions we have already touched upon have been described and justified by scriptural texts and ancient examples. Then is explained the nature of *Jivan-mukti*, liberation in this life. It is described as Freedom from bondage. 'Bondage to a living being consists in those functions of the mind which are characterised by feelings of pleasure and pain concomitant with action and enjoyment.' It is not necessary that 'action' should entirely be suspended. The impressions (*vâsanâ*) which 'action and enjoyment' create and leave behind as fruitful source of future 'action' should

be neutralised in their effect. The question whether the accomplishment of such Freedom is within human possibility leads the author into a discussion of the nature of Necessity and Free-will. He decides in favour of the latter and points the way to this Freedom by a dialogue between Râma and Vasishtha. The argument on the nature of *Jivanmukti* is closed with the following :—

"Though ever moving about in the world of experience, the whole of it exists not for him ;—all-pervading ether-like consciousness alone subsists. Such a one is called *Jivanmukta*."

Discussion as to the nature of *Jivanmukti* leads to a description of the nature of *Videhamukti*, liberation after death. The chapter ends with illustrations from several scriptures to bear out the author in his arguments on the nature of these two degrees of Liberation.

The second chapter begins with mention of the means to acquire the condition of *Jivanmukti*. These are three in number; Gnosis, Dissolution of mind and Destruction of 'latent desire' (*vâsanâ*). The whole question of Liberation is easily solved if we once acquire firm grasp of the nature of *vâsanâ* and understand the means to destroy it. The second chapter deals with this most important question in a thoroughly practical manner, and the earnest student is sure to find here what he may elsewhere seek in vain. The aim and object of all methods of the higher spiritual exhaltation have Life-of the-High-Self as the ideal they invariably point to ; and purification and enlargement of the heart is inculcated as the most important practical step towards this realisation. How this could be done is thus set forth "The mind severed from all connection with sensual objects, and prevented from functioning out, awakes into the light of the heart and finds the highest condition." 'Latent desire' denies this light, often quenches it, or stifles it under some spirit of extreme narrowness. Conquer this latent desire and *Jivanmukti* is within easy reach.

Act without the action and find this place of peace beyond the disturbance of mind and desire. Latent desire is described in all its various subdivisions; and methods are shown as to how one desire may be set to destroy another and how finally the light of Self may be used to dissolve even the last remnant of this desire. The whole of this subject is best read with sufficient clearness in the original. Life, learning, world, all are set down to *vâsanâ* as objects one should try to extricate himself from; and thus "giving up all attachment from within" one should acquire that "limitless expansion of heart" which is the secret royal road to *Jivanmukti.* The minor question whether 'intercourse' of any kind is possible after *vâsanâ*, the active cause of all intercourse, has been suspended, is very clearly discussed in this connection, and the chapter closes with a brief analysis of the characterestic marks of such great souls as have been remarkable *Jivanmuktas* known to ancient history.

The third path of Liberation is Dissolation of mind. The third chapter fully deals with this subject. Mind is made up of latent desires of kinds. These two, mind and desires, act and react upon each other and destruction of *vâsanâ* is never confirmed without dissolution of mind. The two methods of dissolving the mind are then described;—the physical and the mental, preference being given to the latter. Several methods have been very clearly and fully pointed out with a view to prevent all mental activity. Then are discussed the obstacles in the way of ecstatic-trance, the true condition of the Liberated-in-this-life.

All this, however, need not create the impression that Liberatian is a condition of mindlessness, akin to that of material objects. For, the word 'mind' is here used in a sense different from the one attached to it in the text. The mind is only that function of inner activity which correlates the doer with the thing done, through the sense of egoism, and creates the illusion of *meum* and *tuum* which makes up the world. This sense of separateness being merged into the

vastness of that inconceivable whole which has no parts whatever, mind is said to be dissolved for ever, and the condition of sublime bliss realised for all eternity.

The next chapter therefore aptly opens with the question what is the aim or use of *Jivanmukti*. These aims are five : (1) Preservation of *Gnosis*, (2) Practice of Penance, (3) Universal Love, (4) Destruction of pain and misery, (5) Experience of supreme bliss and joy. There are severally described and discussed in the fourth chapter.

The fifth chapter concludes the original inquiry into the nature of Renunciation, the true Path. The Renunciation described in this chapter is, however, Renunciation-of-the-Accomplished. Renunciation which is an optional condition preceding the realisation of *Jivanmukti* ripens into that true Renunciation which is known as the condition of the *Parama-Hamsa*. *Parama*, means Great and *Hamsa*, as interpreted by the Lord S'ankara, means the destroyer of all *Avidyâ*, *viz*., *Âtmân* the Self. Whence *Parama-Hamsa* is the Great Self, the Great Being, the Being that is the All. The fifth chapter closes with a description of the condition of such a Being, and concludes the inquiry about The Path of Liberation in this Life.

Such sober study on the nature of Liberation and the means to realise it is indeed refreshing in these days of quack prescriptions of kinds for the acquisitions of spiritual bliss. Living the Higher Life of universal peace and love is a notion not within the grasp of any prescription of regulating the breath or acquiring any skill in the working of mesmeric or spiritual phenomena. The Higher Life is all the work of internal thinking with a view to purify the mind and melt it away in the Great Self. And the use of this word Self suggests a difficulty which appears in certain quarters to have created a misunderstanding as to the nature of Advaita liberation. It is no exhaltation of individual selfishness that

is aimed at in this philosophy, the self in the sense of individual is rather the thing principally aimed at for entire suppression and dissolution. The self that is the living centre or source of consciousness in all individuals, is the same throughout in its transcendent character, and what is inculcated as worth striving after is that life which realising this universal nature of the Self rests in the peace and love which are or ought to be its characteristics.

ERRATA.

Page	*Line*	*Incorrect*	*Correct*
5	20	end	ends
6	25	self-realizations	self-realization
16	25	hold	holds
20	Foot note	*Râjas*	*Rajas*
22	22	in	of
22	34	*kapâlikâh*	*kâpâlikâh*
23	27	afraid	affraid
25	4	*Prâjnâ*	*Prâjna*
25	21	*Sthitaprajnâ**	*Sthitaprajna*
31	22	Skillful	Skilful
32	35	Cat	Act
37	12	beland	belaud
40	31	Purushottama;	Purushottama !
44	30	and	(omit)
48	11	there	three
61	18	*vásnâ*	*vâsanâ*
67	11	injuctions	injunctions
74	32	*Atman*	*Atman*
77	1	*vâsânâ*	*vâsanâ*
77	Foot note	Page, 2	Page, 4
83	24	a *gnosis*	of *gnosis*
88	33	lie is	(omit)
101	35	of the	to the
111	4	one way from	one away from
112	20	aphorism	aphorisms
112	21	same	some
114	18	Pâtanjali	Patanjali
128	13	a light	the light
131	3	these	then
137	6	lightest	highest
146	15	one's his own	one's own
156	13	—*śakhâ*	—*śâkhâ*
156	26	*Chhândogyâh*	*Chhandogâh*
156	31	*Yajash*	*Yajush*
158	27	whatver	whatever
162	31	necessity for	necessity of
175	27	of though	though
177	15	theis	this
183	2	*Sannyasinah*	*Sannyâsinah*
183	8	*Sannyasin*	*Sannyâsin*
184	38	leke	like

* On pages 26, 27, 28 the same word is similarly mis-spelt.

THE JIVANMUKTIVIVEKA

OR

THE PATH TO LIBERATION IN THIS LIFE.

CHAPTER I.

Of Liberation in This Life.

I. I bow to the Supreme, Vidyâtîrtha, whose breath is the Vedas, who evolved the whole cosmos from the Veda.

II. Aum. I describe henceforth preliminary renunciation (*vividishâsannyâsa*) as distinguished from ripe renunciation (*vidvatsannyâsa*) ;—the former being the cause of 'liberation after freedom from the body' (*videhamukti*), and the latter of liberation before.

III. The cause of renunciation (in general) is non-attachment; and as the *S'ruti* enjoins 'one must renounce (the world) the very moment he feels complete non-attachment.' The stages and divisions of this renunciation are all matter of the *purâṇas* (popular exposition of esoteric truths.)*

IV—V. Non-attachment is of two kinds : sharp and sharper; the former leads to the renunciation proper to the condition of the *kutichaka*, which being ripened develops (the *sannyâsin*) into the *bahúdaka*. Sharper non-attachment makes the *sannyâsin* a *hamsa*, and this ripens into the condition of the *paramahamsa*, the real path to direct self-realization. †

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* This is said with an eye upon the well-known four periods (*A's'ramas*) of life, according to which renunciation comes fourth and last, and thus obviously comes to be postponed to old age.

† Four kinds of *sannyâsinah* are known in sacred books. The four enumerated here are defined and described in IX and X. The *kutichaka* resides in a secluded hermitage, the *bahûdaka* goes from one sacred place to another, the *hamsa* flies like a swan to the seventh heaven, the *Parama-hamsa* enjoys liberation in this very life.

VI. Dull non-attachment ensues for the time, on accidental occasional loss of child, wife, or wealth, it being of the form of disgust for the world and its goods.

VII. Sharp non-attachment is the firm resolve of the intellect not to have child, wife or wealth any more in this life.

VIII. Sharper non-attachment is the strong disgust for the whole of this world whirling through the circle of re-births. In dull non-attachment no renunciation is possible.

IX. In sharp non-attachment two kinds of renunciation are possible according as the power of locomotion from place to place subsists in full strength or not. The former is the *bahûdaka*, the latter the *kutichaka*—both being *tridandinah.**

X. In the sharper kind of non-attachment are possible two other kinds of renunciation according as it leads to *brahma-loka*† or to final and absolute liberation. The former condition is that of the *hamsa* knowing the Essence, the latter that of the *parama-hamsa* living in this very world.

XI. The various duties and actions of these are described in the *Parâśara-smṛti*; I am here concerned only with the *parama-hamsa*.

XII. *Parama-hamsa* is again the seeker (of knowledge—*jijnâsu*) or the accomplished (*jnânin*);—the *vâjasaneyinah* ordain renunciation even to the seeker.‡

XIII. *Sannyâsinah* renounce (the world) desiring "that *Loka*" (sphere);— I shall explain this in prose for the enlightenment of those who are dull of intellect.

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* Holding a long thin bamboo-stick with three knots, being the emblems of the triple renunciation of everything connected with body, mind, and speech, and being therefore constantly immersed in That which is beyond these three.

† There are seven *lokas*: *Bhûr-*, *Bhuvar-*, *Svar-*, *Jana-*, *Mahar-*, *Tapo-* *Satya-* or *Brahma-loka*.

‡ This is quoted with reference to his first division of *Parama-hamsas* for the question is likely to suggest itself why a seeker should renounce? Verse XIII is quoted in corroboration of the reply to this question, and the first section of this chapter deals with the same question in prose.

Explanation.

Loka is of two kinds; the *âtmaloka* (the world of self) and the *anâtmaloka* (the world of not-self.) The first is described, in its triple nature, in the third chapter of the *Bṛhadâraṇyaka* : " Here then are indeed three worlds—the world of men, the world of *pitṛs*, and the world of gods ; the world of men can be mastered by begetting a son and by no other act, that of the *pitṛs* by religious rites, and that of gods by *gnosis.*" *Âtmaloka*, too, is mentioned there: "He who passes away from here without finding his own world, does not enjoy that world, for he has no knowledge of it ;" and "he should devote himself to the *âtmaloka* ; his acts never fail him who so devotes himself." In other words, this means that he who, bound up in this material body of flesh and blood, passes out of it without finding out his own proper world, that is to say, without having the full consciousness 'I am Brahman,' is not able to enjoy that world; that is to say, is not able ever to be free from sorrow, delusion, and other evils, being as it were dead to that which is ever free from these evils, on account of the knowledge of that world, *viz.*, *Paramâtman*, being held back from him by the intervening veil of *avidyâ* (ignorance). The second reference also means that the acts of one devoted to the real world (of *âtman*) never fail him (like ordinary acts of devotion) by bringing about this or that particular result, but lead him to that self-realization which is the sum of all that can be desired. Also in the sixth chapter of the same: "Why should we study ? For what object should we worship ? What good do we see in off-spring ?—We who do not regard this world our real Self. Desire for offspring leads to the burning-ground,* non-desire for all such things leads to immortality."

Hence it appears that the words "that *loka*" (in verse xiii) refer clearly to *âtma-loka* as the proper object of desire for *sannyâsinaḥ* ; for the word " that" refers to "*âtman*," the verse being at the conclusion of a section dealing with *âtman* in the opening words. "This *âtman* is unborn and unconditioned."

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* The place where the dead are disposed of in that manner.

That by which one sees, observes, experiences, is *loka* ; and the verse in question (which is a quotation from the *S'ruti*) plainly implies that *sannyâsinah* renounce the world for the purpose of self-realization (*âtmânubhava*). The *Smṛti*, too, bears this out: "The *Parama-hamsa* should unite in himself, for the purpose of *Brahmajnâna*, all the necessary means, *viz.*, peace of mind, control of body, and the like."

As this *sannyâsa* comes about in consequence of the study, etc.,* of the Veda generating strong desire for knowledge, it is called the Renunciation-of-the-Seeker (*vividishâsannyâsa*). This again is of two kinds: (1) the renunciation of all acts-with-desire which lead from birth to birth, and (2) the going into the order by assuming all its emblems such as the *Danda*, etc., after having been initiated into it with the *Praishochhâra*† which "ensures to the mother and the wife re-birth in the form of a male, to the renouncer realization of *Brahman* and knowledge of Self."

Renunciation is mentioned in the *Taittirîyaka* and other *Upanishads*: "Immortality is not obtained by acts, by offsprings, or by wealth, but by renunciation, and renunciation alone." Females also are entitled to this kind of renunciation. The *Chaturdharî-tîkâ* of *Mokshadharma* dealing with the controversy between Sulabhâ and Janaka, uses the word "*Bhikshuki*" (female beggar) with reference to the lady in question, and indicates that females may renounce before marriage or after the death of their husband, and may go about as religious mendicants, may learn and hear the *S'âstras* dealing with *moksha* (*viz.*, the *Upanishads* and cognate literature), and may meditate upon *Âtman* in seclusion. Following the argument in the *Devatâdhikaraṇa*

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* In etc., are included the performance of religious duties, certain austerities, and the like enjoined by the Veda.

† That is, saying the *Praisha* which is a formula meaning "I renounce the *Bhûrloka*, the *Bhuvarloka*, and the *svarloka*." In these words the renouncer declares himself free from all desires and all conditions belonging to this world or the next.

(the section about *Devatâ*) in the fourth chapter of the third Book of the *S'âriraka-Bhâshya*, a discussion has been started as to the rights of a widower (to such renunciation), and the name of lady Vâchaknavi has been mentioned. These references would prove the right of Maitreyi, the wife of Yâjnyavalkya, to know what she inquires after in the words: "tell me whatever your worship knows as to what I should do in order to be free from mortality." Even in the case of *Brahmachârinah*, *Gṛahasthâh*, and *Vânaprasthâh* (students, householders, and residents in hermitages) who are unable, for some cause or other, to go into *Sannyâsa*, there is nothing in the way of *mental* renunciation for the purpose of attaining knowledge, even while performing the duties peculiar to their respective sphere of life. Many instances of such knowers occur in the *S'rutis*, *Smṛtis*, *Purâṇas*, *Itihâsas*, as also in the world. The condition of the *Parama-hamsa* characterised by the *Daṇda*, etc., taken on for obtaining knowledge, has been variously described by former teachers, and I do not think I have anything to add to what has been said by them in respect to it. Thus end the section treating of renunciation-of-the-seeker.

Henceforth we turn to Renunciation-of-the-accomplished (*vidvatsannyâsa*). Renunciation by those who have realized the Essence by properly carrying out study, reflection, and concentration (*śravaṇa*, *manana*, *nididhyâsana*) is called Renunciation-of-the-accomplished. This is seen in Yâjnyavalkya. The worshipful Yâjnyavalkya, the crest-jewel of the learned, having discomfited in disputation Âśvalâyana and other *vipras*, by variously describing the Essence, and having awakened Janaka in a variety of ways, by descriptions long and short, to the condition of supreme renunciation (*vîtarâga*), set himself to enlighten Maitreyi, his wife, and in order to initiate her as speedily as possible into the Truth, put to her *sannyâsa* as the thing he had immediately in view for himself. Having thus enlightened her he became a *Sannyâsin*. All this is found at the beginning and end of the *Maitreyi-Brâhmaṇa*: " Yâjnyavalkya about to enter upon another stage of life

said, oh Maitreyi! I am about to retire from this stage, for this retiring is real immortality. Saying so he made renunciation." Even in the *Kahola-Brâhmaṇa* we find this *Sannyâsa* mentioned thus: "Having thus realised the *Âtman*, *Brâhmaṇas* renounce all desire for offspring, wealth, and world (*putreshaṇâ*, *vitteshaṇâ*, *lokeshaṇâ*) and go about as mendicants." It should not be supposed that this text applies to the first kind of *sannyâsa*, for the words "having realised" implying priority of realization to *Sannyâsa*, and the word *Brâhmaṇa* meaning knower of *Brahman*, stand in the way of such application. Nor should it be supposed that the word *Brâhmaṇa* refers here to the class so called; for the word *Brâhmaṇa* is used with reference to that realization of *Brahman* mentioned in the clause preceding the text under discussion, which is brought about by study, reflection, and concentration described there as learning, childhood, and silence. If it be said that the word *Brâhmaṇa* here refers to the seeker though yet devoted to learning, etc., and that this construction is supported by the text "Hence the *Brâhmaṇa* having passed the stage of learning must maintain himself in that of childhood"; we say that this cannot be, for the word *Brâhmaṇa* is used in the text cited, with reference to the future condition of the seeker, otherwise the use of the particle *atha* (now)* at the beginning of the text, to indicate the previous fulfilment of all necessary means of (self-realizations), would be entirely out of place. The two kinds of Renunciation we have been insisting on are clearly mentioned also in the *S'ârîra—Brâhmaṇa*: "Knowing It they melt in silence; desirous of 'that sphere' they enter *sannyâsa*." The "melting in silence" refers to the habit of contemplation and reflection, and this is possible only when there is nothing to distract the mind from it; whence nothing but *sannyâsa* is plainly implied in these words. And this has been rendered more clear in the remaining clause (of the said text) thus: "This is that before which the knowers do not wish for progeny, saying what shall we do with

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* Though this is not found in the part just quoted, the full text does begin with this particle.

progeny ?—we whose sphere has not been *Átman*. They renounce all desire of offspring, wealth, and world, and betake themselves to alms." The words "whose sphere has not been *Átman*" mean "who have not yet realized *Átman*."

It may, however, be argued that having put forth "melting in silence" as an inducement, "renunciation-of-the-seeker" is propounded in the above text and the same has been rendered yet further clear in the supplementary clause just examined; and that therefore no renunciation other than this ought to be read into the text. To this we demur on the ground that the end of 'renunciation-of-the-seeker' is 'knowledge,' and 'knowledge' and 'silence' are certainly not one and the same thing, for they stand to each other as antecedent and consequent, as is well put in the text: "He becomes silent (*muni*) *after* knowing." Still it may be contended that 'silence' is only the ultimate development of 'knowledge,' therefore only another and higher condition of knowledge, and that this silence is but the result of renunciation of the first kind, *through* knowledge. This contention we admit, and on the strength of the division of means and end put forth in it, we divide renunciation into two kinds: the first referring to the means, the second to the end. As the Seeker* should practice study, etc., to the end of attaining realization of the Essence (*Tattva*), so also the Accomplished must accomplish 'destruction of the mind' (*manonâśa*) and 'obliteration of impression' (*vâsanâkshaya*), which two will be described further on.

Though several divisions of these two *sannyâsas* are well-known, they are all implied under the denomination *Paramahamsa*, and the *Smṛtis* have consequently spoken of "four kinds of mendicants." That the two renunciations in

* This word will be used throughout to indicate the Seeker who has gone into *Sannyâsa* of the first kind, viz., renunciation-of-the-seeker (*vividishâsannyâsa*). So also the word Accomplished will be used in the sense of one who has gone into the second kind, renunciation-of-the-accomplished (*vidvatsannyâsa*).

question are included in the one word *Parama-hamsa* is explained in the *Jâbâla-Sruti*. Janaka there inquires of Yâjnyavalkya after the nature of *sannyâsa*, and the latter having explained the renunciation-of-the-seeker along with the renunciation that would follow it, by presenting a scheme of the stages of development (of the intellect of the seeker), meets the objection of Atri that one without the sacred thread cannot be called a *Brâhmaṇa* by saying that *âtmajnâna* (self-realization) alone is the real sacred thread. Hence it appears that (even the renouncer of the first kind) has no sacred thread on him,* and that therefore he, too, is included in the denomination—*Parama-hamsa*. So also in another section (*kaṇḍikâ*) of the same which opens with the words '*Parama-hamsa* is one' etc., are mentioned the names of many *Jîvanmuktas* like Samvarta and others, and they are described as 'bearing no marks, bound to no forms, behaving like mad men though not mad'. Hence, too, it would appear that these are none other than *vidvatsannyâsinah*. And further, having described *vividishâsannyâsa* in saying that the three knots, the water-pot, the bag for holding alms, the cup, the tuft of hair on the head, the sacred thread, all should be thrown off in water, reciting the words "*aum Bhûh svâhâ*" (be this offered to the nether world), it is plain that thus should he exchange the *tridaṇḍa* for the *ekadaṇḍa*, that is to say, take on *vidvatsannyâsa*, that condition being the end and outcome of the first. And this is thus further amplified. Such a one resumes the condition he was in at the moment of birth, frees himself from all the pairs of opposites, and neither receives nor possesses anything. Ever walking in the way of *Brahman*, with mind ever pure, he goes about begging freely at the proper time using his belly alone as his bowl of alms, with the sole object of keeping breath and body together. And remaining indifferent to gain or loss he finds his unfixed abode in any place,—a desolate ruin, a temple, a hut of dry hay, an ant-

* The sacred thread is worn by all *Brâhmaṇas* as a mark of initiation into the particular order of the Veda to which his father belongs, and this he renounces when he enters into *sannyâsa* seeking to realize the All.

hill, the root of a tree, the house of a potter, the house where the sacred fire* is kept, the sand-bank of a river, a cave in some mountain, the hollow of a tree, the side of a rivulet, the sacrificial ground, or any similar place. Above all, he undertakes no special exertion, fixes his mind on nothing whatever, remains rapt in divine contemplation, tries to uproot his actions (*i.e.*, the effects of his actions), good, bad or indifferent, and leaves the body with real renunciation. This is the *Paramahamsa.* Thus, it is clear that both these (renouncers) are included in the one description—*Parama-hamsa.*

But though both kinds of *sannyâsa* are included in *Paramahamsa*, degrees of difference must be admitted, inasmuch as the two renunciations we are considering have peculiarities of their own, running counter to the real nature of each other. This contradiction of the two, on account of their special peculiarities, will be clearly brought out by a reference to the *Âruṇi-* and *Parama-hamsa-Upanishads.* The pupil *Âruṇi* in asking, "Oh Lord! how could I completely abandon actions"? plainly asks about renunciation-of-the-seeker which consists in complete abandonment of the tuft of hair on the head, the sacred thread, study of the Veda, repetition of the *Gâyatri*, and other actions of every kind. And the teacher Prajâpati replies accordingly, when, after having enjoined complete renunciation (of everything) in the words "tuft of hair, sacred thread, etc., (must be given up), for the bamboo-stick, and one covering and one rag to wear," says "he should wash himself at each of the three *Sandhyâs*,† be centred in the Self at the moment of concentration, and should constantly study that part of the Veda known as the *Âraṇyakas*, that is to say, the

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* *Agnihotra.*

† Literally the point where any two periods meet. The morning and evening are two such well-known periods between day and night. But three *Sandhyâs* are here spoken of, which leads us to the inner meaning of the word. The period between the change of breath from sun to moon (right to left) and *vice versâ*, known as the *Sushumṇâ* is called *Sandhyâ*, and this, in the case of a practised ascetic, occurs only thrice in a day. The explanation that follows bears this out.

Upanishads." Thus are described, by way of duties peculiar to that particular period of life, all the means which lead to real knowledge. And again, Nârada, having initiated a question about renunciation-of-the-accomplished in the words "which is the path of ascetics,—the real *Parama-hamsâh?*" the teacher, Lord Prajâpati, hinted first at renunciation of everything as before in the words "sons, friends, and all," and referred to the "bamboo-stick, the cover, and the rag" as the only things that could be retained with a view to protect the body and oblige the world. Even the taking of the stick is spoken of as mere convention, for, says he, it is not the chief essential (of this condition), and therefore not part of the (necessary) injunctions of the sacred texts. If it be asked, what is then the essential? he adds, not certainly the stick, nor the (disposing off the) tuft of hair, or (of the) sacred thread, nor (the betaking to a mere) rag, but the condition of the *Parama-hamsa* is the real essence (of all that is here said). Thus, it is pointed out that the absence of the stick, etc., the insignia of this condition, is not against the spirit of holy writ; and, further, it is explained, in the words "neither cold nor heat (affect him);" "he is clad in the ample folds of that cloth which is made up of space extending itself in the ten directions, he is beyond the convention of saluting," in that he is beyond the usages and forms of the world. And to wind up the whole, Prajâpati describes this condition as leading only to the realization of *Brahman*, when he says at the end of this discussion that he (*the Parama-hamsa*) has all his desires supremely satisfied, on his finally realizing in himself that *Brahman* which is all bliss and light, ever full, and thus experiencing the full force and meaning of the text "I am *Brahman*." From all this, it is clear that these two (kinds of renunciation) are apart one from the other; that the characteristics of each are distinctly opposed, one to the other. This distinction is emphasized in the *Smṛti* also:—

"Finding the world entirely worthless, and feeling the "supremest sense of non-attachment within themselves, "seekers after the Essence renounce the world even before

"marriage.* *Yoga* (*i.e. Karma-Yoga*—the path of action) "is all action, *Gnosis* is all renunciation ; therefore the wise, "setting *Gnosis* above everything, should renounce the world." Thus far it is renunciation-of-the-seeker. But further on, "when the eternal supreme *Brahman*, the real essence is "realized, then taking only one *daṇḍa*, the ascetic must give "up the sacred thread and the tuft of hair (on the head) ; he "should renounce everything, having well realized the supreme "*Brahman* ;" it is renunciation-of-the-accomplished.

But desire for knowledge may arise from the mere heat of the moment, as in the case of one desirous of acquiring an art or learning a science: and learning too, may be found in those whose knowledge may not, after all their boast of scholarship, be more than skin-deep ; and yet neither the one nor the other are ever seen to renounce (the world). The question therefore naturally suggests itself, what is the full import of the "desire for knowledge" and "learning or knowledge" itself? The reply is as follows :—As when hunger is gnawing with all its might no action other than eating recommends itself to the mind, even a moment's delay becomes annoyingly intolerable, so when deep disgust becomes settled towards actions and their results birth and death, and strong desire propels to study, etc., the real "desire for knowledge" has arisen. And this leads to renunciation-of-the-seeker. The limit of "knowledge" or "learning" is thus defined in the *Upadeśasâhasri* :—

"He is liberated even without his wish who realizes Self "alone even as he once realized the body as that self, being "no more conscious of that body (or anything beside Self)." So also the *S'ruti* :—

"The knot of the ego tied fast in the heart is cut asunder,

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* With marriage begins the second stage of life called *Gṛhasthâs'rama*. Generally, it is believed that *sannyâsa*, the fourth stage, cannot be entered upon without passing through the preliminary stages. The verse quoted puts it that the sense of non-attachment being firm, *sánnyâsa* may be entered upon even before marriage, or, indeed, at any time.

"all doubts disappear, all *Karma* fades away, on realization "of the Supreme."

The highest condition is that of the *Hiranyagarbha*, but even this is lower than the Supreme spoken of in the text just quoted. The "knot in the heart" refers to the identity of intellect with the ever-present witness brought about by beginningless ignorance; this is spoken of as a knot, being as fast as an ordinary knot. The "doubts" referred to in the text are as follow:—

Whether the Self is the witness or the actor? Even if it is the witness of all, is it *Brahman?* If it is *Brahman*, can it be grasped by the intellect? Supposing this possible, does liberation consist in simple knowledge of this fact?

The "*Karma*" referred to in the text means that *Karma* which has not yet ripened into action, but which leads to and awaits the future birth (of the individual). These three (the knot, the doubts, and the *Karma*), being results of *avidyâ*, disappear on the realization of Self. The *S'mṛti* also corroborates the same:—

"He who does not relate himself to action, as the doer, and "does not allow acts and objects to affect his mind, stands "ever free, and does indeed never kill though killing all the "three worlds (at one sweep)."

(This may be thus explained.) That knower of *Brahman* whose very being, whose nature, whose Self, is not clouded from within by being identified with egoism, whose mind is not affected by objects, that is to say, who entertains no doubts whatever, is not bound (in sin) even by the act of destroying all the three worlds, much less by any minor acts.

(To return then to the point at issue.) When this is so, and future birth is prevented by *gnosis* resulting from renunciation-of-the-seeker, and it is impossible to do away even with the remaining portion of the present life without actually enjoying it out, what, it may be asked, is the good of all this trouble about renunciation-of-the-accomplished? Do not

think so. This renunciation leads to "liberation-while-living" (*Jivanmukti*); and as the first kind of renunciation is necessary for acquiring *gnosis*, this second kind also is necessary for realizing this condition. Thus far is described renunciation-of-the-accomplished.

What, it is here asked, is this *Jivanmukti* (liberation while living)? What proof is there (of its possibility)? How is it brought about? And what is the good of it, even if it were possible and accomplished? These questions are thus answered: Bondage to a living being consists in those functions of the mind which are characterised by feelings of pleasure and pain concomitant with action and enjoyment,—and which therefore are so many distractions (from the natural condition of bliss); freedom from this bondage is "liberation-while-living." It may again be asked whether this bond is removed from upon the witness or the mind? For, it cannot certainly be removed from upon the witness, because the bond dissolves of itself by *gnosis;* nor from upon the mind, for it is impossible. The doing away with the mind's linking itself to actions as the doer is as much impossible of accomplishment as the doing away with the fluidity of water, or of the heat of fire; and what is natural is everywhere the same. This need, however, not be so; for even though complete annihilation be impossible, we need not despair of neutralizing the nature of a thing. As the fluidity of water is counteracted by mixing earth with it, or as the heat of fire is neutralized by the well-known jewel or by some powerful incantation, so even are all 'functions of the mind' (*chittavṛtayah*) neutralised, so to speak, by the practice of *Yoga.* But it may here be remarked that the chain of necessity (*Prârabdhakarma*) obstructs the course of *gnosis* trying to do away with the whole of *avidyâ* and its results, and drags the body and its organs to results strictly in accord with its design; and that, moreover, the feelings of pleasure and pain are nowhere without the functions of the mind;—how then is it possible to neutralize these functions (and by what can the bliss of such neutralization, even if it were possible, be realized)? This, however, is not

so, for, *Jivanmukti*, the result of the said neutralization, being of the nature of supreme bliss, does not cease to be a link of what you call the chain of necessity. But it should not, for this reason, be supposed that necessity alone will accomplish this *Jivanmukti*, and that free action on the part of the aspirant is entirely out of question. For, such a line of argument would apply equally to husbandry, commerce, and all human intercourse in general (and bring them also to a stand-still). If you say that necessity being beyond the plane of experience, and the results produced by it being on the plane of experience, it cannot produce these results unless assisted by some means on the plane of experience, and husbandry, etc., therefore, require the free action of men ; we ask what prevents you from applying the same line of argument to *Jivanmukti* as well? Where, in the case of husbandry, etc., the result does not accord with expectation notwithstanding the free action of man, we have necessarily to imagine some other more powerful *Karma* as obstacle in the way. This *Karma* too acts as obstacle through means, such as want of rain, etc., favourable to itself, borrowed from the plane of experience. This obstacle again is removed by erecting a neutralizing force in the form of *Karma*, such as the *Kâriri-Ishti*,* etc. ; and this force acts to neutralize the obstacle by having recourse to means favourable to itself, such as rain, etc., borrowed from the plane of experience. Enough of going on in this line ; it is impossible for you, supremely devoted as you are to necessity and its power, even to think of the futility of free human action of the form of *Yoga*-practice ; or if you like we have no objection to concede that as (according to you) necessity is superior to *gnosis* (freedom), let *Yoga* be superior to necessity. It being so, it stands to reason that Uddâlaka, Vitahavya, and other ascetics had it in their power to give up life at pleasure. Even if such *Yoga* be impossible in the case of short-lived mortals like us, there can hardly be

* Particular sacrifice, so called from its having the bringing of rain as its object.

any trouble in that *Yoga* which consists solely in steadying the active functions of the mind, such as desire, etc.*

If you do not admit the power of effort put forth in accord with the *S'âstra*, all efforts beginning with diagnosis (of the disease called ignorance) and ending with liberation will be simply aimless. Because (free) effort fails sometimes of its result, we cannot argue, from that circumstance alone, the futility of all (free) action in general ; for, if it were so, all kings once defeated ought to dismiss the whole of their horses, elephants, and men, making up the army. With all this in mind, has Ânandabodhâchârya said :—

" We do not give up food because of the fear of indigestion, " we do not refrain from preparing our dishes because beggars "are likely to swarm around, nor do we renounce our bed " because bugs are sure to appear."

The supreme power of (free) effort in accord with the *S'âstra* is plainly put by Vasishtha to Râma in the portion (of the *Yogavâsishtha*) beginning with " Everything in this world," etc., and ending with " Giving up even that," etc. (This is quoted in full as follows):—

Vasishtha.:—" Everything in this world, oh child of the " Raghus ! is accomplished by every one, by free action " accompanied with well-directed effort."

Everything means progeny, wealth, heaven, the *Brahmaloka*, etc. ' Free action ' means action of the agent consisting of such acts as the *Putra-kâmeshti*, husbandry and commerce, the *Jyotisthoma*, devotion to *Brahman*, etc.

" Free action is of two kinds : in accord with the *S'âstra* "and not in accord with the *S'âstra*. The first leads to " supreme bliss, the second to supreme evil."

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* It may here be observed that two kinds of *Yoga* are distinctly referred to. The *Yoga* described as impossible to us mortals is *Hatha-Yoga*, the other, consisting in controlling the activity of the mind, is *Râja-Yoga*.

Action not in accord with the *S'âstra* is such as adultery, theft, etc.; that in accord with the *S'âstra* is such as observing daily and occasional (religious) rites, etc. Bliss is heaven, and the highest of all bliss—liberation. Evil is hell.

" By those who have rendered the *S'âstra*, company of good " men, and the like quite familiar from childhood, is encom-" passed, through free meritorious action, that end which is " favourable to the actor."

"Quite," that is to say, in the proper way. The sense "meritorious " is obtained by taking some words like " full of " as understood after the word "merit" in the text. "Favourable" means in accord with the supreme bliss (spoken of before).

Râma :—" Oh sage! I stand as the collection of previous " impressions directs me, what else can a poor thing " like me be able to do? "

"Impressions" are the potentiality of action stored up in the *Jiva*, and are of the form of *Dharma* and *Adharma* (religious merit and demerit).

Vasishtha :—" Because, oh Râma! it is so, thou shalt " obtain eternal bliss by action brought about by thy " own (free) effort and by no other means."

Because your action is necessitated by the activity of previous impressions, action moral, mental and physical,* brought about by your own free effort, is doubly necessary to break the chain which thus hold you in bondage.

" And even ' the collection of impressions ' is of two kinds: " good and bad. Which of these exists in thy case? The " first or the second (or both)? "

The question is whether *Dharma* and *Adharma* both necessitate your acts or only one of them? If it be the latter, whether it is good or bad?

" If thou art carried away by the force of good impressions,

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* I include *Vâkprayatna* in mental, and *Mânasa prayatna* in moral action.

thou shalt, by that very course, attain the eternal in no length of time."

By "if" is implied the choice of one of the three alternatives, and the first is understood as granted by Râma. 'By that very course,' that is to say, by the good impressions themselves, without any other effort. 'The eternal,' that is, liberation.

"If the force of bad impressions lead you to misery, it "belongs to previous birth, and you must try to subdue it with "your own effort."

The 'effort' here implied is the observance of religious rites prescribed by the *S'âstrâṇi* as capable of counteracting the force of bad impressions. And this force must be subdued by one's own effort, not through other men as in a battle.

"The river of impressions flows on the good as well as the "bad course; it should be forced into the good alone by free "effort."

In either case, though no effort is necessary in the case of good impressions, the bad ought to be displaced by the good through such effort as the *S'âstrâṇi* should prescribe.

"Oh best of the powerful! one's mind engrossed in bad "impressions must be forced back into the good course, by "strong personal effort."

'Bad impressions' consist of such desires as adultery, theft, and the like. The 'good course' consists in meditation on the import of sacred texts, on some god, and the like. 'Effort' meaning, of course, free effort.

"The mind moved off from the bad resorts to the good, for, "in this it resembles a child;—whence it is necessary that it "should be forcibly moved away."

As it is possible to prevent a child from eating clay, and make it like fruits instead, or as it is possible to prevent it from catching at pearls and jewels, and teach it to amuse itself with artificial dolls, etc., so, indeed, it is possible, by the company of the good, to turn the mind away from bad company, from objects not conducive to its real happiness.

"We may gain over the child, our mind, very easily, by "supreme equanimity consisting in evenness of feeling, but "not so soon, and therefore by degrees, with strong effort."

There are two ways of leading a restive animal into its stall; the enticing it into it by showing fresh grass, etc., or by belabouring it with a stick, etc. The first method will succeed very easily; the second will keep the beast running about here and there, and will succeed in forcing it into the stall only gradually. In the same way, evenness of feeling, consisting in looking with equal eye on foes and friends, is the easy method of subduing the mind; strong effort, consisting of *Prâṇâyâma*, *Pratyâhâra*, etc., is the other difficult method. By the first kind of easy *Yoga*, the mind may soon be subdued, but by the second difficult (*Hatha* = physical) *Yoga*, it cannot be easily subdued, and it should, therefore, be used by degrees.

"Oh conqueror of enemies! when by the practice of the "aforesaid speedy method, impressions dawn upon your mind, "know that your study has borne its fruit."

When good impressions begin speedily to arise in consequence of the softer method of *Yoga* (*Râja-Yoga*), study must be said to have borne its fruit. It should not be supposed that the fruit cannot appear in so short a time.

"Even if you have a doubt, continue in the flow of good "impressions; in adding to the store of these, oh dear! there "is no harm whatever."

Even while collecting good impressions, the doubt may arise whether such study is complete or not? In the state of such doubt, the study should only be kept up. It is a rule in telling the beads of a rosary that, when, supposing we want to tell the beads over a thousand times, we are in doubt as to the last hundred,* we must tell the beads over again a hundred times.

* For, here the rosary consists of 108 beads, generally taken to represent 100 only, and when 1,000 is the number desired, we have to turn the rosary round only 10 times. The words 'last hundred' are used with reference to the tenth and last turning of the rosary which may be doubted through forgetfulness, etc.

Thus the number thousand would be complete, if really it is incomplete, and even if the other hundred were mere addition to the required thousand, the merit will thereby certainly not vanish. The same rule may be followed in the case of this study also.

" As long as you have not acquired complete mastery over " the mind,* and have not realized that condition, go on follow- " ing what (sacred) books and teachers prescribe. After " that, all latent desire having died out, and the thing having " been realized, you should give up even the collection of good " impressions in the last act of supreme concentration. Follow- " ing the very good path of the wise, with sincere feeling and " clear understanding, acquire that condition wherein there is " no second, and in the end stand ever blissful by abandoning " even that."

The meaning is plain enough.†

Hence, it is plain that desire, etc., can be neutralized by the study of *Yoga*, and that as *Jivanmukti* must follow such neutralization, there remains no ground of dispute on that point. Thus far has been described the nature of " liberation while living " (*Jivanmukti*).

Texts from *S'ruti* and *Smṛti* bear this out. They are found in the *Kathopanishad* and other works, in words such as "the liberated is liberated" and the like, which mean that one liberated from the bonds of experience of the form of desires, etc., is liberated over again, being placed, on the demise of his body, beyond all possibility of any future bondage of the kind. We say " over again " for this reason. The aspirant is freed from desires, etc., by the practice of self-control and cognate virtues, even

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* Indicated by the absence of doubts.

† It would much help to make the meaning plain if a verse of the Aparokshânubhuti be referred to in this place. " In consequence of the mind being free from transformation, and being then identified with *Brahman*, the resulting forgetfulness even of this identification is the real *Samâdhi* called *Jnâna*." 124. See my Râja-Yoga, page 36 and notes, et seq.

before the full rise of *gnosis*, but in that condition, desires, etc., if they still arise, are held in control with some effort ; whereas here there being nothing like 'transformatiou of the mind' (*Dhi-vṛtti*), desires, etc., never arise. Thus, it is proper to say, he is liberated over again. In other words, in the one case, the body having been dissolved at the moment of dissolution, the liberted is free from future connection with the body for a time, but, in the other, the liberation is liberation for all time whatever ; whence the words "over again" are well used in this connection. Says the *Bṛhadâraṇyaka* :—

"When all desires occupying his heart fall off entirely, then, "indeed, does the mortal become immortal, and realize *Brahman* even here."

In another *S'ruti* also it is said : "Though with eyes (he) "is, as it were, without eyes ; though with ears (he) is, as it "were, without ears ; though with mind (he) is, as it were, "without mind." The same may be seen from other texts also. The (*Jivanmukta*) is described in the *Smṛtis* with epithets such as *Sthitaprajna* (one whose mind is entirely steady), *Bhagvadbhakta* (one devoted to God), *Guṇâtita* (one beyond the three* properties), *Brâhmaṇa* (one who has realized *Brahman*), *Ativarṇâs'rama* (one beyond the pale of the four *Varṇâh* and *As'ramâh*), and the like. In the dialogue between Vasishtha and Râma, the *Jivanmukta* is described from "In men devoted to *gnosis*," etc., to "the ineffable *sat* alone subsists" :—

Vasishtha :—"In men devoted to *gnosis* alone, and ever "immersed in self-contemplation, arises that condition "of 'liberation in life' which is like the liberation "following upon dissolution of the body."

'Devoted to *gnosis* alone,' *i. e.*, those who have given up the observance of all forms prescribed by the *Veda* or by

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* Of matter (*Prakṛti*), *viz.*, *Satva*, *Râjas*, *Tâmas* (passivity, activity, grossness).

social convention. 'Liberation in life' (*Jivanmukti*) and 'liberation following upon dissolution of the body' (*Videhamukti*) differ one from the other by the presence or absence of body and the senses, for, in reality, there can be no difference between the two on account of the absence of duality being common to both.

Râma :—" Oh Lord ! Explain to me the characteristics of
" the *Jivanmukta* and the *Videhamukta*, that, with my
" eye upon the *S'âstra*, I may strive in that direction."

Vasistha :—" Though ever moving about in the world of
" experience, the whole of it exists not for him ;—all-
" pervading, ether-like consciousness alone subsists.
" Such a one is called *Jivanmukta*."

This world of experience, consisting of mountains, rivers, oceans, and so on, ceases to exist in its present form, being drawn within himself by the Supreme Lord, at the time of the great cyclic deluge, along with the body and senses of the cognizing subject. Not so this non-existing of the world. Here all intercourse dependent on body and senses does exist ; mountains, rivers, etc., not as yet being drawn within himself by the Lord, continue to exist, and are distinctly experienced as such by the rest of beings. Only for the *Jivanmukta* who has not the mind that can transform itself into the form of these things and produce knowledge of them, the world does not exist, as in sleep. The *residuum* is obviously the self-effulgent, all-pervading consciousness alone. Though in sleep even those who have not yet found liberation have no mind transforming itself into the form of objects, and they are therefore as much *Jivanmukta* as any, still there is a difference in the germs of mind, capable of future transformation, being present in the case of the non-liberated sleeper.

" The expression of his countenance neither flushes nor fades
" under pleasure or pain, he stands unmoved whatever
" may come or go. Such a one is called *Jivanmukta*."

The flushing of the face means joy. The *Jivanmukta* finds no cause for joy, like ordinary men, in obtaining enjoyments,

beginning with flowers, ointments, respect, and so on. The fading of the countenance means poverty of spirit. The *Jivanmukta* does not show any want of spirit even when loss of wealth, contempt of people, and similar calamities befall him. 'Standing unmoved whatever may come or go' means remaining content with whatever may be obtained in the form of alms, etc., sufficient for preserving the body, only in the course of that stream which is set in motion by previous *Karma*, not by any effort of his own in the present condition. Concentration being firm, he has no sense of flowers, ointments, and the like ; and even if he should have a sense of them in moments when such concentration breaks, the strong conviction of discrimination keeps him off from desiring or avoiding any of them, and thus secures him in that condition which is free from pleasure as well as pain.

"He is awake though in sleep, he knows no waking, his
"knowledge is all without any *Vâsanâs:*—He is the
"*Jivanmukta.*"

He is awake because all his senses beginning with the eyes exist in their proper place, and have not ceased to act. He is in sleep because his mind knows no transformation. Hence waking in the form of connecting his Self with objects through the senses is not known to him any longer. Though he has full knowledge (of the unity of Self), he never thinks that he is a great knower of *Brahman*, nor does he ever feel any desire for enjoyment of any kind. Hence all evils incidental to desire being absent, he is well described as having no *Vâsanâ* (impression) whatever.

"Though acting after every feeling, such as love, hate, fear,
"and the like, he who stands unaffected within, like the
"*Âkâśa*, is said to be the real *Jivanmukta.*"

Acting after love may include such acts as eating and the like; acting after hate may include such acts as turning away from the *Bauddhâh*, the *Kapâlikâh*, and the like ; acting from fear may include such acts as escaping from snakes and the like. The 'like' may include jealousy, etc. ; and acting after jealousy

may mean the assertion of oneself as superior to other ascetics and the practising of closer concentration, etc., accordingly. Though such acts may come about in moments of break, on account of previous habit, he remains unaffected within, being free from all affection in consequence of the mind being entirely at rest. He is as unaffected as the *Âkâśa* which continues naturally pure though filled with smoke, dust, clouds, and the like.

" He who, whether active or at rest, links not his ego with
" the act, and allows not his mind to be affected, is
" said to be the real *Jivanmukta.*"

The first half has been explained while speaking of renunciation-of-the-accomplished. When a man, in the bonds of ignorance, performs some sacred duty, linking his ego with the act, the conscious Self within takes the form of egoism. The mind is affected with the joy of obtaining heaven in future. In the case of one who is at rest, egoism arises in the proud consciousness of his having renounced (all *Karma*); and the mind becomes affected with sorrow for the impossibility of his ever finding his way to heaven. The same line of reasoning should, as occasion requires, be applied to ordinary acts as well as to acts prohibited (by scripture). Both these contingencies never happen to the *Jivanmukta* inasmuch as he never feels such joy, etc., in consequence of his never identifying himself with acts or their results.

"He whom the world finds no cause to fear, and who is
" never afraid of the world, ever beyond joy, and
" jealousy, and fear, is said to be the real *Jivanmukta.*"

The world finds no cause to fear him for he never indulges himself in contempt of others, or in dealing out chastisement. For the same reason, people too find no reason to contemn or chastise him. Should any wicked man indulge himself in such conduct towards him, he is not afraid of it inasmuch as his mind never conceives such causes of irritation.

" With the woes of this world laid entirely at rest, he, who,
" though full of all learning and art is yet without any,

"who though with mind is without it, is said to be
"the real *Jivanmukta*."

'The woes of this world' include respecting friends or rejecting foes; and he is above all that. 'All learning and arts' include the 64 well-known arts, and this person though well-versed in every one of them, is, as it were, without any of them, for, he never professes nor exhibits any. Though the mind is there, it is said naught to be, for, it does not take on any form. Where we have the reading renderable into "is yet without any anxiety" (in place of "is yet without any"), the meaning is that though the mind taking on, through the force of (previous) impressions, the form of concentration on the Self, does exist, he is free from anxiety because he is beyond those affections which modify the mind of ordinary men.

"He who though deep in intercourse with all things is
"ever as cool and unconcerned as in attending to
"another's business, all fullness and contentment, is
"said to be the real *Jivanmukta*."

As one feels no joy or sorrow for gain or loss in business, he attends to for another, such as is being involved on occasions of marriage or other ceremonies, so the liberated feels quite unconcerned even in his own business. Not only is he cool on account of being free from the worry of action, but on account of finding his complete Self in all he does. Thus far the characteristics of the *Jivanmukta*.

Henceforth, the *Videhamukta* (liberated after dissolution of the physical body):—

"After leaving the condition of the *Jivanmukta*, one enters
"the condition of liberation after death, even like the
"wind, coming to a standstill, on his body being
"dissolved by death."

As wind stands sometimes quite still, foregoing its natural motion, so the liberated stands in the Self, leaving off the accident of this world.

"The liberated-after-death neither rises nor fades, nor is
"he ever laid at rest; he is neither *sat* nor *asat*, he is
"never distant, and he is neither 'I' nor 'not-I.'"

He has no rise, no fall, nor is he at rest. He who is thus free from all conditions having his subtile body dissolved even here, cannot be described as *Sat*, that is to say, cannot be called the *Prajnâ* conditioned by *Avidyâ*, nor *Is'vara* conditioned by *Mâyâ*—the root of the world of experience. He cannot be called even *asat*, that is to say, formed by the material elements. In saying 'he is never distant' it is implied that he cannot be described as beyond *Mâyâ*. The word 'and' is introduced with a view to preclude his being near the *Sthulabhuk* (the soul that has the material plane of fruition assigned to it). He is not 'I' nor 'not-I,' that is to say, he is neither of the macrocosm nor of the microcosm, nor of the many ideas which might appear between the two.

"There subsists as *residuum* the indescribable *sat* unruffled
"in the calmness of its depth, neither light nor dark,
"unnameable, unmanifest."

Even in *Jivanmukti*, inasmuch as it is likened to this *Videhamukti* which is set up as the goal it leads to, the same exhaltation may be experienced whenever there is excess of absolute ecstacy (*Nirvikalpa*). The knower absorbed in ecstacy (*Sthitaprajnâ*) is thus spoken of in the second chapter of the *Bhagvadgitâ* :—

Arjuna :—"Oh Kes'ava ! what speech may be used of those
"who, firm in the Essence (*Prajnâ*), are lost in the
"ecstacy of absolute concentration; what do such say?
"whether they sit still or walk about ?"

Prajnâ means knowledge of the Truth. It is of two kinds: settled and unsettled. A woman lost in illicit love does not lose sight of her paramour in all her acts whatever, and disregarding the evidence of her senses, forgets even such (*real*) acts of household management as she attends to at the time. The Truth being once realized by one who having reached the last stage of renunciation, has, through clever practice of *Yoga*, gained complete mastery over his mind;—he cannot disengage his consciousness even for a moment from the Truth, like the

said woman not forgetting her paramour even for a second. This is being lost in the ecstacy of absolute concentration. The Truth may sometimes be realized by force of previous good deeds, but the realizer being wanting in the said qualifications may forget it, like the said woman forgetting her love in the worry of her household. This is unsettled knowledge of Truth. Vasishtha says with this very distinction in mind :—

> "A woman addicted to another, never ceases to taste the "elixir of her lover's company, though all intent on the "discharge of her household duties. The wise, finding "sweet rest in the supreme undefiled Truth, continue to "enjoy it within, though going in the ways of the world, "without."

One absorbed in such ecstacy (*Sthitaprajnâ*) is of two kinds, in relation to two different times. He may be in ecstacy or out of it. In the verse (from the *Bhagvadgitâ*) Arjuna inquires after the characteristics of both these conditions by the first and second half of the stanza. What speech may be used of those who, firm in the Essence, are lost in ecstacy, that is to say, by words of what import should this man be described by the world. And further, when he is out of such ecstacy, what speech does he use? how do his sitting and going about differ from those of the uninformed?

> Kṛshṇa :—"Oh son of Pṛthâ! he is said to be firm in the "Essence when he completely clears his mind of all "desires whatever, and stands in the Self all content "with Self."

Desires are of three kinds: objective, subjective, and of the form of simple impressions. Sweetmeats, etc., already in hand constitute the field of objective desires, those that exist only in hope constitute the sphere of subjective desires, and such desires as rise up accidently, like the touch of grass in passing over a footpath, make up those desires which are of the form of simple impressions. One who exhalts himself to the ecstacy of concentration, has so much control over his mind as not to

allow it to take on the form of anything, and gives up therefore all the three kinds of desires. The supreme contentment he feels is seen in the cheerfulness of his countenance. This contentment is not of (fulfilled) desires but of (realizing) the Self, for, all desires have already been given up, and his intellect is nearest the Self, being all supreme ecstacy. In this state of ecstatic trance, this supreme bliss is not cognized by the intellect, as in acts of ordinary concentration (*Samprajnâta-Samadhi*), but by the Self, all self-illumined consciousness. The contentment too, is not of the modification of his mind that way, but of the impression left by the said self-cognized bliss. Such is the language and such the import of words used to describe one in this ecstatic trance :—

> "With mind unoverpowered by pain, with desires unaffected
> "by happiness, he is beyond love, fear, and anger. This
> "silent one is the *Sthitaprajnâ*."

"Pain" is that modification of the mind which is produced by some cause as love or attachment, which is a form of the energetic property (*Rajoguṇa*) inherent in human nature, which is of the nature of internal heat, and which is disagreeable to oneself. Such pain being on him he never indulges himself in that sense of overpowering which too, is a modification of the mind expressed in such words of repentence as "Fie on me, I have been a sinner of the last degree, I have been a wicked soul," and so on, and which is of the form of delusion, being a result of the gross nature (*Tamoguṇa*) inherent in man. Though the mind's being thus overpowered appears like turning over a new leaf in life, if it tends to justify itself by precluding the possibility of sinful action in some future birth, there is nothing to prevent it from being mere delusion in this life. Happiness is that agreeable modification of the mind which is of the form of pleasure at some acquisition, such as a kingdom, the birth of a son, and the like, and which is a result of the placidity (*Sattva*) inherent in human nature. Desire is that craving for similar happiness in future, which arises through the gross side of human nature, after experiencing

happiness such as this, but without exciting that force of holy action which may secure such object. As happiness and pain are brought about by necessity (*Prârabdha*), and as the mind of the ascetic out of ecstacy is open to modification, both happiness and pain are possible in his case; but these are never attended with desire or overpowering strength in the case of the enlightened. Similarly, love, fear, and anger being of the gross part of nature (which is absent in his case), and not being brought to him by necessity, do not exist in him. The *Sthitaprajnâ* so described, utters words expressive of his own experience to enlighten his pupils and lead them to give up all desire, and stand unoverpowered under all calamity.

> " He is firm in Truth who, free from all attachment what-
> " ever, feels no joy and no hate on obtaining good
> " things or bad."

That is called attachment in the presence whereof the good or evil of others is taken on oneself; it is a modification of the grosser mind having another as its object. Good things consist in wife and the like capable of producing happiness. Joy is that modification of the mind which sets one singing the praises of such objects. This song of praise is gross inasmuch as it is entirely aimless, not being meant to please another. Bad things are things such as the learning, etc., of another which make him miserable, by exciting his jealousy. The mind setting itself to picking holes in such things is in the condition of hate. This too, is gross, for, this indulging in jealousy is entirely vain, being powerless to affect that which it hates. That such gross ideas cannot exist in the enlightened is obvious.

> " He is deep immersed in the Truth when he draws (within
> " himself) all his senses from contact with external
> " objects, even like the tortoise drawing all its limbs
> " within its shell."

The foregoing verses show that the grosser kind of modi-

fications of the mind cannot exist even at moments when the ecstacy of trance is not on the knower. When, however, the ecstacy is on him, he has no modification whatever, much less either the gross or the placid one. This is what the verse just quoted aims to explain.

> "Objects fall off from him who takes in nothing, though "they leave a latent sense of enjoyment, but even this "vanishes of itself, on something above it being "realized."

The chain of necessity brings about, of itself, the several causes of pleasure and pain in the form of objects such as the rise of the moon, the intervening of thick darkness, and the like. Other things like house and land and the like are brought about by independent effort. The former cease, as it were, to be, by complete withdrawing of all senses into the unity of trance, and by no other means whatever. The latter cease to be even without this means. The "taking in" consists in putting forth effort for the purpose, and house and property cease to be in one's hands as soon as such effort ceases. The "latent sense" is mental desire for such objects, and even this disappears on obtaining sight of Supreme *Brahman*, the height of joy and bliss. The *S'ruti* also has it: "What shall we do with offspring—we the sphere of whose Self is not this world."

> "Oh son of Kunti! the senses with their overpowering force "prove too strong even for the knowing one, ever on the "alert, and they drag away his mind even against his will. "He must exercise perfect control ever these, and should "concentrate himself on Me as the Supreme; for, he is "said to be firm in the Truth, whose senses obey his "steady control."

The study of concentration is useful as a safeguard against occasional aberrations, notwithstanding effort, renunciation, and knowledge of *Brahman*. This verse is in reply to the question "how he sits?"

"The man contemplating upon objects finds himself "strongly attached to them. Attachment begets "desire which, in its turn, leads to jealousy and anger. "From anger comes forgetfulness which darkens all "memory, the result being a complete stunning of "Reason. And this is the way to entire ruin."

In this verse is described the nature of the aberration which may come about for want of the practice of concentration. 'Attachment' means proximity of the object of thought. 'Forgetfulness' means forgetfulness of the sense of right and wrong. The 'darkening of all memory' means the being turned off from the realization of Truth. The 'stunning of Reason' refers to the inability of *gnosis* to bring about liberation, being neutralized by the current of opposite ideas thus set agoing.

"Dealing with objects through the senses, feeling no love or "hate, and ever under the control of Self, he who has "complete mastery over his mind easily finds his way "to the Light."

One who is practised in *Samâdhi* (concentration, trance) finds the Light, by force of the impressions derived from such practice, even when dealing with objects through the senses, in moments when the trance is not on him. This verse is in reply to the question "how he goes about?" This and the several verses quoted above explain the nature of the *Sthitaprajna*.

A question naturally occurs at this point ;—Does not freedom, love, hate, and the like, precede as means, the first insight of, and the being firmly fixed into, the Truth ? This, no doubt, is true, but a difference has to be made. The author of the *S'reyómârga* has pointed it out thus :—

"All that precedes as means the acquisition of *gnosis*, being "brought about by effort, is the natural characteristic of "him who is firm in the Truth. The condition of one so "firmly fixed in Truth, wherein all sense of separateness "is obliterated by the uninterrupted light of Self, "is called *Jivanmukti*.

Bhagavân S'ri Kṛshṇa has described his devotee in the twelfth chapter (of the *Bhagavdgitâ*) thus :—

" Harbouring no hatred for any being, he is the friend and " sympathiser of all, there is nothing which he calls " his own, there is no act which he takes on himself, " he is the same in good and evil, all forbearance, ever " content, constantly full of self-concentration, having " full control over himself, firm of resolve, with his " mind and intellect surrendered entirely to Me. He " who is thus a devotee of mine is most dear to me."

Inasmuch as he has surrendered his mind to *Is'vara*, and has thus entered the condition of trance, he is not distracted by any other thing ; nor is he affected by good or evil in moments when the trance is broken, for, in that condition, he keeps himself attached to the condition of supreme indifference. The same line of argument applies to the pairs being described thus :—

" He from whom the world finds no cause to fear, and he " who is himself not afraid of the world, being ever " beyond pleasure, jealousy, fear, and anxiety, has My " unreserved love. He who is devoted to me, being above " desire, all pure, highly skillful, indifferent, free from " pain, not caring to undertake anything, has my " unreserved love. He who, being full of devotion, " experiences no likes and dislikes, no sorrow and no " desire, standing above good as well as evil, has my " unreserved love. That man, full of devotion, who is " equal to friends and foes, who meets respects and " insults undisturbed, who braves cold, heat, happiness, " or misery, with unaffected mind, who is free from " all attachment, who regards with equal eye all " praise and reproach, who maintains steady silence, " who derives contentment from anything and every " thing, who has no fixed abode, and whose mind is " always fixed in peace, has, indeed, my unreserved " love."

Here, too, the *Vârtikakâra* has explained certain special points as before.

"Universal friendship and other qualities come of their "own accord, without any effort, in one who has "awakened himself to the light of Self, they are not so "found in one who is yet on the way to this supreme "realization."

One who has transcended the sphere of the *guṇah* (properties), is thus described in the fourteenth chapter (of the *Bhagvadgitâ*) :—

Arjuna :—"Oh lord ! tell me what signs indicate the "passage of one beyond the three *guṇah* ? what pray "are his actions ? and how is this passage effected ?"

The three *guṇah* are *Sattva*, *Rajas*, *Tamas* (placidity, energy, grossness) ; and the whole world is made up of evolutes of these three. Hence one beyond the *guṇah* is he who is not of the world, in other words, who is a *Jivanmukta.* 'Signs' mean marks to indicate that a certain man is a *guṇâtita* (beyond the *guṇah*). The question about the 'how' of the passage 'beyond' refers to the means, to the way in which such a one would conduct his mind, with such an end in view.

Bhagavân :—"Oh son of Pându ! He is said to have "passed beyond the *guṇah* who hates not action, "desires not inaction, feels no love or hate for joy, "activity, or gross inactivity. Such a one stands like "one entirely indifferent, unmoved by any *guṇah*, and "stirs not, remaining always firmly fixed in the con-"viction 'all action is of the *guṇah* (not mine).' He "looks upon happiness and misery with equanimity, "looks with the same eye on a lump of earth, a stone "or a mass of gold, makes no difference of likes and dis-"likes, and remaining ever undisturbed, meets censure "and praise without concern. Neither insult nor respect "affects him, friends or foes cannot influence him ; he has "nothing to do with planning or thinking of any cat

"whatever. Moreover, he who, above all this, worships "Me with entire devotion finds himself beyond the "*guṇâh*, and one with *Brahman*."

Joy, activity and gross inactivity, refer to the three *gunâh* —*Satva*, *Rajas*, *Tamas*. These three prevail in waking and dream, subside in sleep, trance, mental abstraction and conditions of that kind.

'Activity' is of two kinds: agreeable and disagreeable. The fool hates disagreeable and seeks agreeable activity in the waking condition. The *Guṇâtita*, being beyond every impression of agreeable and disagreeable, feels no hate and no desire; he stands entirely indifferent, being unmoved by success or defeat, like one looking upon two parties fighting with each other. He is 'indifferent', from the conviction: 'the *gunâh* act in and upon *gunâh*, I have nothing to do with them.' The false knowledge 'I am the doer' is the cause of 'moving,' and all false knowledge being absent from the *Gunâtita*, he stands ever 'unmoved.' These verses make a reply to the querry 'how such a one (*the sthitaprajna*) acts?' Looking with equal eye on happiness and misery is the secret sign of this condition. Worship of the Supreme accompanied by unswerving devotion, gnosis, concentration, and practice, leads beyond the *gunâh*.

The *Brâhmaṇa* is thus described by Vyása and others :—

"The Gods know him to be a *Brâhmaṇa* who, without any "upper garment, sleeping upon no bed, and using noth-"ing but his hand for a pillow, remains ever at peace "(within and without)."

The word *Brâhmaṇa* refers to the knower of *Brahman*. The *S'ruti* describes him in the words "hence the *Brâhmaṇa*." And the knower of *Brahman* being entitled to renunciation of the accomplished, inasmuch as he is enjoined to be principally above all give and take by the *S'ruti* in the words "He is the *Paramahamsa* who without any covering goes about as he

was born";—it is quite proper that the *Brâhmaṇa* should have been described as 'he who is without the upper garment' and so on.

> "The Gods know him as a *Brâhmaṇa* who covered by any, "fed by any, sleeps in any indeterminate place what- "ever."

Though a place where food, covering and sleep, can be had is expected, through the necessity of keeping up the body, the *Brâhmaṇa* incurs no merit or demerit in going about for these purposes. The mere satisfying the craving of hunger, and taking real substantial nourishment, being both equal to him, the affection of the mind which leads to merit or demerit is entirely out of question. In the Bhâgavat too it is said with this in mind:—

> "Where is the use of saying too much on the nature of good "and evil? Evil lies in the eye that distinguishes "between good and evil, the good is beyond the one as "well as the other."

To proceed,

> "The Gods know him to be a *Brâhmaṇa* who, wearing a mere "piece of cloth on his loins and using a coat of worn- "out rags for cover, goes *daṇda* in hand, ever immers- "ed in concentration, constantly diverting himself with "himself, all alone and one."

He should keep to the *daṇda* and the *kaupina* (piece of cloth for the loins) in order that people may have faith in universal love by his presenting it in a superior form, while treating of *Brahman.* The *śruti* too enjoins "The rag, the stick, and the cover, he should keep as much for self-preservation as for obliging the world." He should, however, never, even out of the strongest sympathy, exchange even a word about the worldly concerns (of his pupils), but should keep himself ever in supreme concentration. The *śruti* has it "know well that *âtman alone,* give up all other speech." Also,

"The wise man of patience having well realized It should "identify himself with It, on no account should he "attach his mind to the use of words, for, then, it is all "mere waste of breath."

Teaching about *Brahman* is not any dissimilar "use of words" whence it cannot be against the gist of this precept.

This "concentration" is carried on without any interruption in solitude, whence another *Smṛti* also enjoins :—

"The mendicant alone and solitary is the one described above, "for two makes a pair, three a town, and four a city; "never make city, town, or pair, for even between a pair "it is quite usual to exchange local gossips or even "opinions about alms etc." Also "Love, jealousy, "are easily born of intercourse."

To proceed,

"Him the gods know as a *Brâhmaṇa* who has no blessing "to give, no business to conceive or undertake, no "salute to exchange, no praise to hear; who thus, with "all *action* spent up, is himself ever unspent."

Men of the world, who move in Society, give a blessing in return for salutation. The wishing success to the man in whatever is nearest his heart is the general meaning of this 'blessing'; it being so, and people, through a thousand shades of liking, having set their hearts on a variety of things, the mental search after this or that desire of the man on whom the blessing is conferred must necessarily lead to considerable distraction. This distraction runs counter to *gnosis*. Another *Smṛti* also says :—

"G*nosis* in its proper form is never realized by that poor "thing who attaches himself to the world, to the pride "of learning, or to the preservation of his body."

This would apply even to the "conceiving and undertaking" something, to "saluting" and the like referred to above. The

"conceiving and undertaking" may be for one's own end or for the benefit of others, and it may consist of effort to acquire house, land, or property and the like. The liberated must give up these conceivings, undertakings, and salutings. It should not be supposed that the not giving a blessing in return will disappoint men, for, the word *nârâyaṇa*, the form enjoined upon all the liberated, is a fit replacement of the expected blessing, as it is capable of curing both inclination (of the ascetic) towards the world, and possible disappointment (to the saluter). All *undertaking* is evil. Says the *smṛti*:—

> " All *undertakings* are enveloped in evil even like fire in
> " smoke."

'Saluting' is also allowed to the renunciation of the seeker.

> " He who is a *sannyâsin* even from before, and is equal in
> " all respects, must be honoured with a bow, none else
> " deserves the honour."

But even here, considering his being a *sannyâsin* 'from before' and his being 'equal in all respects' leads to distraction of mind. Hence many (*sannyâsinah*) are found quarrelling over the honour of a mere 'salute.' The *vârtikakàra* has shown the cause of this thus :—

> " Entirely beside themselves, with mind entangled in the
> " objective, jealous, even *sannyâsinah*, with heart par-
> " ched up under the curse of Fate, are found to take
> " interest in disputes, and quarrels without end."

It has been even shown by the Lord that the liberated have nothing to do with this 'salute':—

> " When he is firm in the Unconditioned, transcending all
> " name and form, when, in fact, he thus revels in the
> " empire of Self, whom should the knower of Self give
> " a salute? He has nothing to do with any action
> " whatever."

Though salute likely to darken the mind is thus prohibited, salutation emanating from the sense of universal love, and tending to add to the peace of love, is admitted. Says the *Smṛti* :—

"The Lord pervades everything as the *Jivâ* of all, salute
"should, therefore, be given to all,—even to the horse,
"the *Chândala*, the cow, the ass."

"Praise" that is forbidden is praise of men, not of God. Says Bṛhaspati (in his *Smrti*) :—

"As men belaud, with all their heart, the owner of wealth
"and property, with a desire to receive some share of
"it, if even so, they were to belaud the maker of the
"universe, why would they not be free from bondage?"

To resume,

The being "ever unspent" means the absence of what is known as poverty of spirit. Hence also the *Smṛti*:—

"If at times he gets no food, the man of high patience
"should never find cause to be disappointed, nor
"should he ever find cause for exaltation on obtaining
"food (and the like) ;—for both the obtaining and
"not obtaining depend entirely on Fate."

The being with "all actions spent up" refers to his not being subject to religious injunctions and prohibitions ; for, as the *Smṛti* has it, "where can there be any injunction or prohi-"bition to him who walks the way transcending the *guṇâh*." With the same in mind, the Lord, too, has said :—

"The *Veda* deals with the three *guṇâh* and all that is relat-
"ed to them ; oh Arjuna! transcend the *guṇâh*, sink
"all duality, be ever centred in supreme peace, care
"not for acquisition or protection, and above all be
"ever in thy Self."

Also Nârada :—

"The all-pervading Vishṇu should ever be at heart, not lost
"sight of even for a moment, all injunctions and all

"prohibitions whatever are forced to serve such a one's "bidding."

To proceed, then,

"Him the Gods know to be a *Brâhmaṇa* who is afraid "of the *guṇâh* as of a snake, of conventional respect "and forms as of hell itself, and of woman as of a "dead carcass."

There is reason for them to be 'afraid of the *guṇâh* as of a snake,' for, it is said they may say a word to princes and the like. As 'respect' breeds attachment, and thus sets up tendencies adverse to the true aim of life, it is described as 'hell,' to be avoided even from a distance. Hence the *Smṛti* :—

"Insult adds to the force of austerities, respect undermines "it :—the *Vipra* annointed and worshipped speeds to "decay like the cow that is being milked from day to "day."

With this very idea in mind, insult is spoken of as worth courting, in the *Smṛti* :—

"The *Yogin* must so conduct himself, taking care never to "go astray from the path of the wise, as men, receiv- "ing him with insult and contempt, should never seek "his company."

As to women, they are open to two-fold criticism (from the ascetic's stand-point), both in being one of things 'prohibited' and also in being loathsome by nature. The 'prohibited' limit may sometimes be transgressed through overpowering attachment, or through the force of necessity ; and it has been said with this in view :—

"Never share the same bed or seat even with mother, sister "or daughter ; for, the host of senses overthrows even "the Informed, by its overwhelming force."

And loathsomeness is thus put forth in the *Smṛti* :—

"The unnameable part of woman, the fistula ever oozing, "breaks the mind, though itself unbroken, and mostly

"deludes all men. What should prevent us from "likening those men with the veriest worm who find "pleasure in that piece of leather with a slit in the "middle, ever full of the most filthy stench emanating "from the other orifice at hand."

Thus the point in comparing woman to a carcass is evidently to bring out both these senses, her being of the class of things prohibited, and also a thing full of loathsomeness. To continue,

"The Gods know him for a *Brâhmaṇa*, who all alone, as it "were, fills the whole *Âkâs'a*, and who finds himself in "utter solitude though in a place full to overcrowding."

Men of the world should avoid being alone, on account of their being thus open to fear, indolence, and the like; and they should court company to be free from these vices. *Yoginah*, being unlike these, find the whole of space entirely full with the highest bliss of Self realized in concentration carried on without interruption, in solitude. Hence there is no chance of fear, indolence, sorrow, delusion, and the like, in their case. For, as the *S'ruti* puts it,

"Where can there be any delusion, any sorrow, to the in-"formed who experiences the oneness of all, through "realization of every being as his Self."

"Place full to overcrowding" is a place full of men; and this, on account of talk about politics and the like, being adverse to concentration, and therefore without realization of the bliss of Self, torments the mind even like solitude. The reason for this is that the world is all illusion, the Self is all reality and fullness.

One who is beyond class (*varṇa*) and position (*âs'rama*) is thus described in the fifth Chapter of the section on Liberation, in the Suta-Samhitâ :—

"The student, the householder, the forester, the mendicant, "and the ascetic belonging to no *varṇa* or *âs'rama*; "these, if properly skilled each in their own position,

" are superior one to the other in the order mentioned
" Of all grades whatever, the ascetic beyond *varṇa* and
" *âśrama* is the master ; he should never, oh Purusho-
" ttama ! even like me, become the pupil of any one.
" Such a one is the teacher of teachers, there is verily
" none equal to or superior than him. He belongs to
" the order beyond *varṇa* and *âs'rama*, who has realized
" the witness of all, transcending body and senses,
" the absolute Intelligence, all bliss, self-illumined,
" the highest Essence. Oh Kes'ava ! he is beyond *varṇa*
" and *âs'rama*, who knows his Self as God, from hear-
" ing (and identifying) the great texts* of the *Vedânta*;
" who knows the great Lord transcending all (three)
" conditions, though the permanent witness of them all;
" and who has firm conviction born of the study of the
" *Upanishads* that *varṇa* and *âs'rama* are only a part
" of the web of illusion woven round the body, they
" never belong to my Self, all thought. He has, indeed,
" realized that condition who knows, through the *Upa-*
" *nishads*, that the whole of this universe fulfils itself
" in my presence just as men, of their own accord,
" fulfil their various duties in the presence of the sun;
" that the world is projected in me as an illusive idea
" even like bracelets and a variety of ornaments
" imagined in pure immutable gold; and that the whole
" world beginning with the *mahat* is result of mere
" imagination in me, like the illusive imagination of
" silver in nacre. The great Lord pervades like *âkâśa*,
" all things high or low, the body of a *Chânḍâla* or a
" *Brâhmaṇa*, of bird or beast ; and I, indeed, am this
" Lord ; thus does he oh Purushottama ; realize the
" truth of the *Upanishad*. He has transcended all
" *varṇas* and all *âśramas*, who knows, through the last
" word of the *Veda*, that as the directions all appear in
" their proper position to the man cured of delusion of

* Such as, Thou art that, I am Brahman, and the like.

" the eye, the world appears to me as naught, being
" dissolved by proper *gnosis*; or that as the whole
" panorama of dream is mere result of fancy and
" illusion in me, the experience I receive while
" awake is no less. He no doubt is removed beyond
" *varṇa* and *âśrama* whom the *vedânta* has taught to
" be ever centred in the Self, rising above his *varṇa*
" and *áśrama*, on the dissolution of all duties peculiar
" to the one or the other, at the sight of his real self.
" The knowers of the essence of the *veda*, all declare
" him beyond *varṇa* and *âśrama*, who giving them up
" stands ever centred in his self. The body, the sen-
" ses, the vital breath, mind, intellect, egoism, the
" thinking principle, nay even illusion itself, the
" cosmos beginning with supreme ether, the doer,
" the sufferer, the director of one or other ;—the Self is
" none of these ; it is all pure being, all pure thought,
" all pure bliss, it is in every respect none other than
" *Brahman*. As the sun appears to move through
" motion of the water (in which he is reflected), the Self
" is supposed to pass through the variety of this world
" through the activity of egoism. Therefore oh Keśava!
" the *varṇa*, the *âśrama* and everything belonging to
" them are all belongings of some one other than the
" Self, they are only attributed through delusion to
" *âtman*, the true knower of Self has nothing to do with
" them. Injunction, prohibition, nay the idea that
" something deserves giving up, some other thing
" deserves being taken up, and all the rest of such
" imaginings do not, oh Janàrdana ! belong to the
" knowers of *âtman*; oh lotus-eyed one ! I *know* the
" true condition of the *âtmajnânin*, mortals deluded by
" *mâyâ* can never understand it. These eyes of flesh
" can never *see* this condition of the knowers of *Brah-*
" *man*, it comes of itself to those, oh Keśava ! who *know*.
" The ascetic is ever awake there where all men are
" fast asleep, and he, oh Keśava ! is fast asleep there

"where men are full awake. He is said to be the
"true *ativarnâśramin* (one beyond *varṇa*—class—and
"*âśrama*—position), the best of teachers, who has
"realized by self-experience what he is taught at the
"end of the *veda* in regard to Self, ever without a second,
"unaffected, unconditioned, ever pure, beyond illusion,
"all thought, the height of immortality."

Thus, then, *śrutayah* such as "the liberated is liberated over again"* and texts from the *smṛtayah* speaking of the 'liberated in this life,' the 'ascetic firm in the essence,' the 'devotee of the Lord,' the 'knower beyond the *guṇâh*,' the true '*Brâhmaṇa*' and the '*ativarṇâśramin*,'—all bear out the truth and possibility of what is called 'liberation in this life' (*Jivanmukti*).

End of the first Chapter on 'Liberation in this life.'

CHAPTER II.

On the destruction of latent desire.

We shall now address ourselves to the means which lead to 'Liberation in this Life.' These are *gnosis*, 'dissolution of mind,'† and 'destruction of latent desire.' Hence, in the

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* The liberated that is to say liberated in this life, is liberated over again that is to say at death. In this text are hinted both *Jivanmukti* and *Videhamukti*. The ward *Videhamukti* will, however, have its meaning slightly modified in the next Chapter.

† This word should be understood not in the sense of that which is opposed to matter, *viz.*, spirit, but in the sense of the intelligent or thinking principle. The inner sense—*antahkaraṇa*—has four functions (1) simple thinking, sensation; (2) localising ideas in external objects, perception; (3) connecting the thinking ego with all thoughts and acts, will; (4) the last act which decides the will one way or other, reason. The action then passes into the outer—physical—plane. The first of these four is what is meant by 'mind' in the present instance. It may conveniently be mentioned here that the other three processes are, in Sanskrit, called *chitta*, *ahamkâra*, and *buddhi*.

Yogavâsishtha, Vasishtha says, while dealing with 'The body of the Jivanmukta' at the end of the Chapter on Supreme Pacification :—

> "Oh best of intellects! destruction of latent desire, *gnosis*
> "and dissolution of mind, attended to simultaneously
> "for sufficient length of time, bear the desired fruit."

Having thus shown the concomitance of these and the result, the sage points out also the concomitance of the absence of these means with the absence of the result :—

> "Till these three are not well attended to with sufficient and
> "repeated trials, the Condition can never be realized,
> "even at the end of a hundred years."

The defect in not carrying out these three processes at the same time is thus hinted at :—

> "If, even for a long time, these should be attended to, one
> "after another, they bear no fruit, like incantations
> "invariably joined to one another."

The 'besprinkling' which is a part of the 'Twilight-adoration'-ceremony, must be accompanied with repetition of the three *Rchâh* beginning with '*âpo hi shthâ*,' etc. If one of these three be repeated, day after day, the ceremony, as laid down by scripture, will not have been accomplished at all. Again, if one incantation after another were recited, at intervals, from those incantations which always go in hexads, no result will follow. Or lastly, if even in our temporal affairs, vegetable, soup, rice, and the like were served out one every day, a dinner will certainly not have been given. The simultaneous study of the aforesaid three means must therefore be understood after these illustrations.

The object of long study is thus set forth :—

> "These three attended to for a long time, untie the knots
> "which bind themselves fast about the heart, leaving

"no trace of doubt behind, even like the breaking of "the threads on the cutting up of a lotus-stock into "two."

The contrary relation, too, is thus described :—

"The experience of this world acquired in hundreds of "previous incarnations, is never dissolved without long "study."

Not only does isolation of these in study lead to no result, but it prevents even the proper realization of the character of each :—

"Gnosis, dissolution of mind, and destruction of latent "desire, being causes one of the other, are difficult to "accomplish."

Two and two formed out of these three give three pairs. The reciprocal causal relation between the pair made of 'destruction of latent desire' and 'dissolution of mind,' is thus set forth, by way of the concomitance of their absence :—

"Latent desire is not destroyed till the mind is not dissolved, "and the mind is never at rest till latent desire is not "killed out."

The internal sense (*antahkaraṇa*) passing out into various transformations, each as continuous as the jet of a lamp, is called mind, on account of its performing mental action. The dissolution of this mind means its giving up all connection with these transformations and remaining in a state of supreme control. Says Patanjali in his Yoga-Sutras: "The being held in supreme control is the obtaining of the moment of control on the mind, when impressions impelling it to transform being neutralized, other impressions holding it in position gain ascendency." Impressions propelling to transformation being neutralized, and impressions holding the mind in control manifest themselves ; and the moment of control gains power over the mind. This is all that is meant by 'dissolution of mind.' That mental impression which is the cause of transformations

of the mind into functions such as anger and the like, all of a sudden, and without any thought of past or future, is called *vâsanâ* (latent desire), for, it is something that saturates the mind with *vâsanâ* (*lit*-smell or fragrance) from every experience it receives. The destruction of this latent desire means the impossibility of the rise of anger and the like, even in the presence of appropriate causes, on good *vâsanâs* such as contentment, self-control, and the like being firmly fixed in the mind. If mind is not dissolved and it continues to function through transformations, some accidental external cause may excite anger and the like ;—which being so, there can be no destruction of *vâsanâ*. On the other hand, as long as *vâsanâ* is not destroyed, transformation of mind continues as before and there is no dissolution of mind.

The reciprocal causual relation of *gnosis* and dissolution of mind is thus set forth by way of the concomitance of their absence :—

> " Whence could there be rest of mind till there is no *gnosis*;
> " and *gnosis* too is impossible as long as the mind is
> " not entirely at rest."

Forms and tastes and all that makes up experience is a world of illusion, it has no reality whatever ; all is self ;—conviction such as this is real *gnosis*. This *gnosis* being unaccomplished, objects do exist as the substratum of form and taste and other properties, and nothing can prevent the mind from transforming itself into a number of functions in relation to these objects, even like the flame of fire which cannot be stopped as long as we continue to feed it with fuel. Forms and the like being experienced through transformations of the mind, not prevented on account of its not being yet laid at rest, *gnosis* cannot dawn upon realisation of the meaning of such texts as 'There verily is here no distinction whatever'; for, the import of the text running counter to experience, even like the import of the words " the worshipper is a clump of the *Kuśa*-grass " will ever suggest that doubt which prevents conviction of the unity of everything in one eternal *Brahman*.

The reciprocal causal relation of 'destruction of latent desire' and *gnosis* is thus set forth by way of the concomitance of their absence :—

> "Where could there be access to *gnosis* as long as latent
> "desire is not killed out ; latent desire can never be
> "destroyed till full *gnosis* is not realized."

Gnosis never comes about, for want of the means consisting of self-control and the like, on account of the latent power of anger and the rest not being laid entirely at rest. Till unity of the All is not fully realized that false knowledge which invests the causes of anger and its brood with a semblance of reality are not done away with, and latent desire is not killed out.

I proceed, now, to show the reciprocal causal relation of the said three pairs by way of their constant concomitance. The mind being dissolved, and there being no consciousness of any external cause which can develop mental impression into full presentation, latent desire fades away of itself; latent desire having died out, there remains no cause for that functioning of the mind which we call anger and the like, and the mind is at once dissolved. This is the pair of 'dissolution of mind' and 'destruction of latent desire.' It is inferible from the *S'ruti* : "It is seen with the *pointed* intellect*," that as that mind alone which has all its functioning attuned solely to the oneness of Self, can *see*, the destruction of all other functions is plainly the only cause of proper *gnosis*. *Gnosis* having arisen, the whole world of experience reduces itself to naught, and the mind ceases from thinking of it as from thinking of the 'horns of a man' and similar impossibilities ; and moreover *thinking* in any form is no more of use after *âtman* has been fully *seen* ; the mind, thus, dies out like fire not fed with fuel. This is the pair of *gnosis* and 'dissolution of

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* From the *Kathopanishad* : "This is the concealed Self of every being, never mainfest ; It is seen with the pointed intellect by those who are accustomed to minute observation."

mind.' The author of the *Vârtika* shows the part of *gnosis* in the destruction of *vâsanâh* such as of anger and the like :—

"That man of discrimination who sees even oneness of
"Self in friends and foes as well as in his own Self,
"can find no cause of being angry with any one, as he
"certainly finds no cause of being angry with the
"parts of his body."

Self-control and the like consisting in destruction of the latent sense of anger and the like are well known as the proper means of *gnosis*. Says Vasishtha also :—

"Virtues such as self-control and the like derive nourish-
"ment from *gnosis*, and *gnosis* ripens into full de-
"velopment through these virtues ;—these conduce to
"the well-being of each other like the lotus and
"the pond wherein it grows."

This is the pair of *gnosis* and 'destruction of latent desire.'

The means for accomplishing all these three beginning with *gnosis* are thus described :—

"Therefore, oh Râghava ! with free personal effort accom-
"panied by right discrimination, avoid at a distance
"all desire for enjoyment, and well betake thyself
"to these three."

'Personal effort' consists of that energetic resolve which sets about anyhow accomplishing a thing without fail. 'Discrimination' means proper discernment and conviction after due analysis and observation. *S'ravana* and the rest* are means to *gnosis*; *Yoga* is the means to dissolution of mind ; and setting up an opposite current (of *vâsanâ*) the means to destruction of *vâsanâ*. Avoid desire for enjoyment '*at a distance*,' because the smallest desire being admitted, there will be nothing to prevent it from going to any excess, even

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* Study, contemplation, and assimilation: *S'ravana*, *Manana*, and *Nididhyâsana*.

like "fire continually increasing on being constantly fed with fuel."

A doubt occurs at this point. It has before been shown that *gnosis* follows renunciation-of-the-seeker and that *Jivanmukti* follows renunciation-of-the-accomplished. It would appear from this that one having acquired *gnosis* should go into renunciation-of-the-accomplished, and should, while living in that condition, try to break the bonds which hold him, *viz.*, latent desire and the functioning of mind. At the point we have reached, you ask us to carry on *gnosis*, destruction of latent desire, and dissolution of mind, all there, at the same time. Does this not contradict what has been said before? It does not; for, by taking one as principal and the rest as subordinate, we can easily reconcile the two statements. To the *seeker*, *gnosis* is principal, and dissolution of mind and destruction of latent desire are subordinate. The reverse is true of the *accomplished*. Whence it would appear that simultaneous attention to these three does not, either way, contradict what goes before. Nor should it be suspected that subsequent study is of little use to him who has accomplished everything in accomplishing *gnosis*; for, the usefulness of this 'subsequent study' will be found in the object of *Jivanmukti*, to be touched upon. If, however, it be asked what may become 'subsequent study' to the *accomplished* who has no use of the means of *gnosis* such as *S'ravaṇa* and the rest, and who has nothing to do for *gnosis* which once accomplished cannot be taken on or given away at pleasure;—we reply: frequent remembrance of the Essence, through any means whatever, is all that should make up this 'subsequent study' in his case. Such study has been pointed out in the episode about Lilâ.*

> "Think of That, speak of That, enlighten each other in "That;—this indeed is being ever in the One; the "wise call this the study of *gnosis*. The objective "was never in existence from the beginning, the whole

* In the Yogavâsishtha.

"world of experience, made up of subject and object, "is for ever all naught ;—this is the best form of "study."

Application to dissolution of mind and destruction of latent desire is also set forth in the same place :—

"They are the students proper who try, through books and "skilful devices, to realize the absolute non-existence "of subject and object."

The knowledge that the distinction of subject and object is all futile, is knowledge of their non-existence ; and the absence even of their experience, is the realization of their 'absolute non-existence.' 'Skilful devices' refer to *Yoga*. This, therefore, implies application to dissolution of mind.

"Love and hate having been reduced to the most trans- "parent thinness, through realization of the non- "existence of the objective, there arises a kind of "novel sense of pleasure ;—this is called study of "*Brahman*."

This is application to destruction of latent desire.

If it be doubted which of these three, thus set forth as equal one to the other, is principal and which subordinate ? we say there need be no such doubt whatever ; for, the division is easy to make according to the object one has in view. To one desirous of liberation, the two objects are *Jivanmukti* and *Videhamukti* ; and it is said also in the *S'ruti* with the same in view: 'the liberated is liberated over again.' Life of the Higher Self (*daiviprakṛti*) leads the living man to liberation ; Life of the Lower Self (*âsuriprakṛti*), to bondage. This has been mentioned by the Lord in the sixteenth chapter (of the *Bhagavadgitâ*) :—

"Life of the Higher Self leads to *moksha* ; life of the Lower "Self puts into bondage."

These two '*lives*' are also thus described in the same place :—

"Fearlessness, purity of heart, constant application to "*gnosis*, charity, self-control, sacrifice, observance of "the duties of his order, proper austerity, straight- "forwardness, universal love, truthfulness, freedom "from anger, renunciation, internal peace, freedom "from jealousy, compassion for all beings, indifference to "objects of sense, softness of heart, modesty, serenity, "brightness (of intellect), forbearance, fortitude, "purity, kindness to all, absence of self-pride; "—these oh Bhârata! are seen in those who are "born to Life of the Higher Self. Vain glorious- "ness, impudence, self-conceit, anger, harshness, and "ignorance are seen, oh child of Pṛthâ! in those "who are born to Life of the Lower Self."

And this 'Life of the Lower Self' is described in the same strain to the end of the chapter. The point is that evil *vâsanâh* born of Life of the Lower Self inherent in one from birth, and running counter to the teachings of sacred texts, may be put out by good *vâsanâh* brought about from Life of the Higher Self, accomplished by personal effort, and carried on in accord with the word of scripture. This being done, *Jivanmukti* is easily accomplished.

Dissolution of mind too is mentioned as a cause of *Jivanmukti*, like the destruction of latent desire :—

"Mind alone is to man the cause of bondage or libera- "tion; lost in enjoyment it leads to bondage, emptied "of the objective it leads to liberation. As mind "emptied of the objective leads to liberation, one "desirous of liberation must always try to wipe off the "objective from the plane of his mind. The mind "severed from all connection with sensual objects, and "prevented from functioning out, awakes into the

> "light of the heart, and finds the highest condition.
> "The mind should be prevented from functioning, till
> "it dissolves itself in the heart; this is *gnosis*, this
> "is Concentration, the rest is all mere concoction of
> "untruth."

Bondage is of two kinds: fast and loose. Life of the Lower Self being direct cause of misery makes up the former kind of bondage. The mere sense of duality being in itself entirely harmless is the other kind of bondage, inasmuch as it leads only to Life of the Lower Self. Destruction of latent desire destroys the former, dissolution of mind dissolves both. It should, however, not be supposed that dissolution of mind alone will do, and that destruction of latent desire is a mere superfluity; for, the mind being called again into being, by the force of Necessity about to apportion out some fruition or other, destruction of latent desire would stand in good stead as preventing the faster kind of bondage from being generated in the process. And fruition such as this may fulfil itself even with the other kind of loose bondage also. Transformation of the mind related to the property of grossness constitutes 'fast bondage'; transformation of the mind under the sway of energy and placidity makes 'loose bondage.' This has been explained when it is said:—

> "Undisturbed under misery, in happiness unswayed by desire."

Even thus, it should not be supposed that the loose kind of bondage being unobjectionable, and that the other kind of bondage being destroyed with the destruction of latent desire, dissolution of mind need not be insisted upon; for it is necessary for warding off the effect of such fruition as may necessarily be brought about by *feeble* Necessity, as it is called. And it has been said, with the possibility of warding off the results of feeble Necessity in mind, as follows:—

"If things happening through unavoidable necessity were

"at all possible to prevent, Nala, Râma and Yudhish-
"thira, would never have been dragged into misery."

Thus 'destruction of latent desire,' and 'dissolution of mind,' being *direct* means of 'liberation in this life,' are the principal; whereas *gnosis* is subordinate, being only a mediate cause through the first two which it produces. The *S'ruti* frequently mentions *gnosis* as the cause of *Vâsanâkshaya* (destruction of latent desire):—

"Knowledge of the Divine dissolves all bonds, and gives "freedom from every kind of misery, including birth "and death. The wise realizing the effulgent one, "through the *Yoga* of *Âtman*, gain freedom from all "joy and all sorrow." Also "The knower of *Âtman* "rises above misery;" "What delusion, what sorrow can "come to him who realizes oneness;" "He is freed from "all bonds whatever on *knowing* the effulgent."

That *gnosis* conduces to 'dissolution of mind' is also seen from the *S'ruti*. It is said with the condition of the *informed* in view: "Where all is one self to him, who can see what with what? who can smell what with what?" S'ri Gaudâchârya, too, says:—

"When from proper realization of the truth of *Âtman*, he "ceases from all *imagining*, he reaches the condition "wherein there is no mind, for, it then dies out for "want of having anything to relate itself to."

As 'destruction of latent desire' and 'dissolution of mind,' are the principal causes of *Jivanmukti*; *gnosis*, being the *direct*, is also the principal cause of *Videhamukti* (liberation after death). Says the *Smṛti*:—

"*Gnosis* alone conduces to *Kaivalya* which leads to liberation."

Kaivalya is the condition of Self, *alone-ness*, so to speak, being without the appendage of body and the like. This *Kaivalya* is attainable by *gnosis alone*; for, the condition of materia-

lity in the form of body, etc., comes of ignorance, and is capable of being dissolved *only* through knowledge. The words *alone* and *only* added to qualify *gnosis* and knowledge, are meant to exclude formal religion (*Karma*), for, the *S'ruti* also has it: "neither by *Karma* nor by progeny." He who, without properly studying the philosophy of *gnosis*, brings about 'dissolution of mind' and 'destruction of latent desire' through some means or other, and devotes himself to *Brahman with character*, never realizes *Kaivalya*, for, his subtile body is not destroyed. Thus *alone* and *only* exclude this *devotion* also. The words 'which leads to liberation' mean that *Kaivalya* being brought about by *gnosis*, frees the individual from all bonds and conditions whatever. Such bonds are of various kinds. The knot of *Avidyâ*, the conviction 'I am not *Brahman*,' the tie which binds egoism to the heart, doubt, *Karma*, desire for things, death, re-birth, these and many others are all the different forms of this *bond*. Bondage comes of ignorance, and can be dessolved by *gnosis*. Say the *S'rutayah*: "oh good one! he cuts asunder the knot of *Avidyâ*, who finds It ever present in the cavity (of the heart)"; "He *becomes Brahman* who knows *Brahman*"; "A sight of that which transcends all having been obtained the tie which binds the heart to egoism is at once dissolved, all doubts disappear, all *Karma* vanish into nothing"; "He knows It fixed in the cavity (of the heart) in the highest *Âkâśa*"; "He enjoys all desires (with the all-seeing *Brahman*)"; "Knowing him thus he transcends death;" "He finds that condition whence there is no return who full of *gnosis* is without mind and ever pure"; "Who knows 'I am *Brahman*,' becomes the All." These and many other texts bearing on all-knowingness, etc., may here be cited. This condition of liberation-after-death comes about in the moment in which *gnosis* appears; for, these and similar bonds falsely imagined in *Brahman* being destroyed by *gnosis*, can never again come into being nor be ever again experienced as such. This *simultaneity* of *gnosis* and liberation is mentioned by the *Bhâshyakâra* under the aphorism "On its attainment past and future sins are kept off and destroyed, it being so ex-

plained.*" Several put it that *Videhamukti* comes after the dissolution of this body ; the *S'ruti* also says: "He delays only as long as he is not free, for, on being free he is one with the All." In the *Vâkyavṛtti*, too, it is said :—

> "When through the force of previous *Karma* one attains
> "the condition of the *Jivanmukta*, he continues for a
> "time to enjoy out the remainder of that *Karma* which
> "has been the cause of his present embodiment. This
> "being done he finds that supreme condition of the
> "all-pervading, called *Kaivalya*, full of that bliss
> "which knows no degree, and whence there is no return
> "at any time."

Even the author of the *Vedânta-Sutra* says: "He becomes It having spent these two up through fruition," meaning by 'these two' the good or evil attending the fulfilment of previous *Karma*. So also Vasishtha :—

> "Leaving the condition of the *Jivanmukta*, he enters, like
> "the wind coming to a standstill, the condition of
> "disembodied liberation, on his body being dissolved
> "by death."

This, however, does not matter; for, both opinions are possible, without one contradicting the other, in accord with the standpoint taken by the speaker. The word *deha* (body) in the word *Videhamukti* being referred by many to all kinds of bodies, they have described *Videhamukti* in their own fashion. We have been using the word only in the limited sense of 'future body,' (*i. e.* embodiment after the decease of the present body), and we think *gnosis* is acquired to the end of preventing this future embodiment. This present body has been formed from before, and even *gnosis* cannot undo it ; nor is the dissolution of this body a result of *gnosis*, for, even the ignorant find that dissolution when the causes forming the present body have all worked themselves out. If it be suggested let dissolution of the present *subtile* body be the result of *gnosis*, for, nothing but

* Vedânta-Sutras, IV. I. 13.

gnosis can dissolve it, we do not admit the suggestion, because that body too continues to survive *gnosis*, as witness in the *Jivanmukta*.

One might here say *gnosis* stands powerless, for a time, being, as it were, neutralized by the force of previous *Karma*, but it does accomplish dissolution of the subtile body on the neutralizing force being removed. We do not admit even this, for, the author of the Panchapâdikâ has plainly said: "*gnosis* dispels ignorance only." If it be asked what can be the means of dissolving the subtile body, we say the destruction of the conditions which make up that body. An effect is destroyed in one of two ways: by the presence of its opposite, or by destroying the conditions of its being. The lamp is put out by its opposite *viz.*, the strong blast of wind, or by removing the conditions of the lamp, *viz.*, the wick, oil, etc. We do not see any direct opposite of the subtile body. As to its conditions they are of two kinds: active and inactive. In the case of the ignorant, both these conditions conduce to the existence of the subtile body in this world and the next. In the case of the informed, inactive conditions are destroyed by *gnosis*, active conditions are destroyed by living them out; and their subtile body comes to be destroyed like the lamp put out on the removal of the wick, oil, etc. Hence it is plain dissolution of this body is not the result of *gnosis*.

If it be said, prevention of future embodiment also may, on this showing, be set down to *gnosis*, we ask whether *gnosis* has prevention of embodiment for result, or the mere preparation of the conditions of such prevention? The first is not possible, for, future embodiment being as yet under the category of antecedent non-existence stands prevented from the very beginning of time; nor is the second alternative worth considering, for, we can easily keep up the antecedant non-existence of future embodiment simply by destroying the inactive conditions of such embodiment. If it be suggested total doing away with future embodiment cannot be the result

of *gnosis*, for, *gnosis* destroys ignorance alone, we say no, for, prevention of future embodiment, etc., have been mentioned as results of *gnosis* by competent authorities. The *S'rutayah* beginning with "whence there is no return" quoted before, bear testimony of this. Nor should it be supposed that this result of *gnosis* is in any way opposed to the destruction of ignorance already mentioned as result; for, the author of the Panchapâdikâ takes the word 'ignorance' in the sense of 'all that exists away from *Brahman*," by a kind of constant concomitant relation with ignorance. If this sense were not read into the word, the text will evidently contradict experience; for, in actual experience we find that 'all that exists away from *Brahman*' is dissolved with the ignorance which *gnosis* destroys.

Thus, therefore, *Videhamukti* in the sense of preclusion of future embodiment is simultaneous with the rise of *gnosis*. Yâjnavalkya is heard to say*: "Oh Janaka! thou hast reached the condition of supreme fearlessness," and also "This verily is real immortality. Another *S'ruti* also says: "Who *knows* thus becomes immortal even here†." If *Videhamukti*, the result of *gnosis*, should not immediately follow upon the rise of *gnosis*, but should come about after some time, it will be necessary to imagine something ultra-*gnosis*, in the middle, to accomplish *Videhamukti* in course of time, just as it is usual to imagine something ultra-mundane between heaven and the sacrifice which is prescribed as the means leading to heaven. It being so, the whole of the philosophy of *gnosis* (*Jnâna-Sâstra*) will refuse to stand without the province of

* In the *Brhadâranyakopanishad.*

† It will be observed, at the conclusion of this argument, that the author has altered the sense of the word *Videhamukti* from 'liberation-*after*-death' to 'liberation-*from*-future-embodiment.' I have rendered the word with the first expression up to this, purposely with the view of bringing out this peculiar second rendering which the author puts upon the word. It will be agreeable to the author's gist of argument if henceforth we use the word *as it is*, without giving any equivalent rendering. The reader may be left to gather the sense from the context.

formal religion (*Karma-S'âstra*). If you suggest a way out of this difficulty by saying that *gnosis* being, as it were, neutralised by previous *Karma*, even like fire rendered powerless through some incantation, will bear fruit in time (*i. e.* on the removal of the neutralizing cause), the argument is only pointless, for, we do not grant the opposition between *gnosis* and previous *Karma* on which you base the reasoning. The *Videhamukti* we speak of, precludes all possibility of future embodiment, and has nothing to do with that previous *Karma* which rules only the present embodiment of the man. There being no relation between the two, previous *Karma* cannot neutralize *gnosis.* Moreover, you will thus make *gnosis* only a momentary condition; and such *gnosis* not being present at the time to which you would postpone *Videhamukti*, how would this *mukti* take place at all? If you say *gnosis* will produce another *gnosis* of the form of 'final realization,' we deny the supposition, there being no means to produce this *other gnosis.* What would you point to as the means of wiping away the whole of the phenomenal world consisting of teachers, books, bodies, senses, and the like, along with the suspension of the neutralising power of previous *Karma* ? If thus pressed you ask what can be the meaning of such texts as "And in the *end* comes the dissolution of the illusion—this world"? we reply the whole of the effects consisting of body, senses, and the like, is destroyed on the cause—previous *Karma*—having exhausted itself out This is the only meaning of the text under reference. If, notwithstanding all we can say, you still have liking for your idea of *Videhamukti* of the form of 'liberation-after-death (of the present body)' you are welcome to have it *after* dissolution of the present body; but you would allow us our idea of *Videhamukti* as liberation (from future embodiment) simultaneous with the rise of *gnosis.* The Lord S'esha, too, says with this very idea in mind :—

"Whether in some holy place or in the house of a *Chânḍâla*,
"whether conscious or unconscious, he, with all cause
"of sorrow entirely destroyed, and liberated *in the*

"*very moment of the rise of gnosis,* finds *Kaivalya* on
"giving up the body."

Thus *gnosis* is, no doubt, the true principal means of *Videhamukti*; 'destruction of latent desire' and 'dissolution of mind' are only subordinate means (of *Videhamukti*) being mediated by *gnosis*. *S'ruti* and *Smṛti* alike bear testimony to this. Life of the higher Self is spoken of as producing *gnosis* through destruction of the impressions of Life of the Lower Self. Says the *S'ruti* : "The self-restrained, self-controlled, indifferent, and forbearing one should acquire pacification, and find Self in himself." The *Smṛti* (*Bhagavadgitâ*) also says :—

"Simplicity of disposition, plainness of conduct, universal "compassion, forbearance, straightforwardness, devo-"tion to the teacher, purity, steadiness, self-control, "non-attachment to objects of sense, absence of "egoism, having the eye constantly on the misery and "evil concomitant with birth, death, age, and decay, no "clinging to wife, child or property, nor any painful "attachment to them, constant evenness of mind under "agreeable as well as disagreeable circumstances, one "sole devotion to Me in complete identification with "myself, love of solitude, no liking for the company "of men, unswerving conviction of the absolute truth "of self-knowledge, looking at things through *gnosis* ; "—this is all that it meant by *gnosis*, the rest is all "ignorance."

By painful "attachment" is meant the identification of one's ego with the ego of another. The word "*gnosis*," at the end, means, by a kind of metaphor*, 'the means of *gnosis*.' That 'dissolution of mind' also, conduces to *gnosis* is mentioned alike by *S'ruti* and *Smṛti*. The *S'ruti* says : "The contemplator then *sees* Him the characterless ;" "The wise one rises above joy and sorrow finding the (Self-)effulgent Lord through the *Yoga* of self-knowledge." The latter text implies that he

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* The word used in Sanskrit is *Jnâna* and it is derived by the author grammatically, as that which leads to gnosis (*Jnâyate anena*)."

realizes the effulgent one, through that *Yoga* which consists of meditation on the subjective self. The *Smṛti* also says :—

"Bow to that self, all *gnosis*, the light which is fully seen
"by those ascetics who, all awake, with the breath held
"under full sway, all control, and exercising supreme
"check over the senses, devote themselves to It through
"*Yoga*."

Thus is established the principal and subordinate relation, one to the other, of the three beginning with *gnosis*, from the stand-point of *Jivanmukti* and *Videhamukti*.

It may, at this stage, be asked whether, if these three are already accomplished in the condition of renunciation-of-the-seeker, they continue as automatic result of previous habit in the condition of renunciation-of-the-accomplished, or whether any fresh effort is necessary, even in this second condition, to accompalish these three over again? The first alternative is not possible, for, the other two being accomplished like *gnosis* without any effort, there would remain no room for any effort coming up from liking generated by looking upon (any of these three) as principal. The second alternative also will not do. *Gnosis* too will depend upon effort like the other two; the indifference resulting from knowledge of its subordination will be impossible. This need be no difficulty, for, we do admit the mere automatic survival of *gnosis* and the necessity of effort to encompass the other two. To explain. The student fit to receive the last word of *gnosis* is of two kinds: he who has passed through the course of devotion, and he who has not yet finished it. If he enters upon *gnosis* having gone through devotion to the extent of actually realising the object of devotion, destruction of *vâsanâ* and dissolution of mind being fully accomplished, renunciation-of-the-accomplished as well as *jivanmukti* will immediately follow upon *gnosis*. Such student is the real student spoken of in the *S'âstra*; for, the *Sâstra* lays it down that (liberation and *gnosis*) are simultaneous in the case of such a one.

Renunciation-of-the-accomplished and Renunciation-of-the-seeker though sufficiently distinct each from the other,

appear as if they were mixed up in chacracter. Men in the present times are found generally to turn to *gnosis* out of mere curiosity, without having passed through the preliminary stage of devotion, *Upâsanâ*. Still they do get themselves rid of *vâsanâ* and *manas* immediately (on the rise of *gnosis*.) This being done, study, contemplation, and assimilation (of the *Vedânta*) are also fully accomplished ; and these three demolish ignorance, doubt, false perception, and lead to real *gnosis*. *Gnosis* once realized never fades or totters, inasmuch as there is nothing which can destroy it, and as there is no cause whatever which can resuscitate ignorance from the void it has been reduced to. Destruction of latent desire and dissolution of mind come about easily of themselves in consequence of there being no experience which can keep up mind and *vâsanâ*, and also in consequence of these two being put out, even like the lamp exposed to the breeze, by previous *Karma* apportioning out its proper fruition from time to time. Says Vasishtha :—

> " Effort in this direction is more difficult than that men-
> " tioned before, for, destruction of latent desire is very
> " hard to accomplish, harder than uprooting the
> " mountain Meru from his base."

Arjuna, too, observes:—

> " Oh Kṛshṇa ! restless and overpowering, this mind is over-
> " whelmingly strong ; I think we might as easily gain
> " control over the wind as over this."

Thus, therefore, the *accomplished* of the present day have *gnosis* as automatic survival ; but it remains to bring about destruction of latent desire and dissolution of mind by personal effort.

If it be asked what is meant by this 'latent desire' (*vâsanâ*), destruction of which is so often prescribed as the object of personal effort, we proceed to describe its nature. Says Vasishtha :—

> " Latent desire may be described as that indiscriminate
> " hankering after things which is forgetful of antece-
> " dence and consequence on account of the overpower

"ing impression they produce. He becomes that "which he identifies himself with, by force of strong "and deep attachment, and loses, oh strong-armed "one ! all other memory in the act. The man thus "subdued by *vâsanâ*, fixing his eye on anything what- "ever, is deluded into believing it as the best of its "class ; and the perceiver being entirely under the "impulse of *vâsanâ*, the object thus perceived is not "cognized in its real form. Thus does he, with be- "clouded eye, perceive everything like one under the "power of strong intoxication, quite in this deluded "fashion."

One universal instance of this may be seen in the likes and dislikes men have for words (accidently) endowed with import polite or impolite, through circumstances such as country, manners, family, religion, language, and the like. Particular instances will be noticed after treating of the divisions of *vâsanâ*. The *Bṛhadâraṇyaka*, too, has it, with the said *vâsnâ* in view :—

"He has such ideas as accord with his desires, he does such "acts as fulfil his idea, he becomes that which he does."

The kinds of *Vâsanâh* are mentioned by Vâlmiki :—

"*Vâsanâ* is of two kinds: pure, and impure; the former "leads to frequent incarnation, the latter puts an end "to all incarnation whatever. The wise describe the "second kind of *Vâsanâ* as of the form of thick igno- "rance, made up of immovable self-assertion, ever "dragging to one incarnation after another. The "other, like seeds sown after being baked on fire, "bears not the sprout of re-incarnation, and having "known the Thing to be known, continues only as long "as the body continues to exist."

'Ignorance' is that which veils the distinction of the three bodies, the five sheaths, and the transcendent witness of them all. Being 'of the form of thick ignorance' means being darkly built of this ignorance. As milk becomes coagulated on being mixed with whey, or as liquid clarified butter being

exposed to cold turns to thickness, so does this *Vâsanâ* become thick (through ignorance). Thickness in this instance refers to the depth of delusion brought about by *Vâsanâ*. The Lord refers to this *vâsanâ* while explaining Life of the Lower Self. "Men born to Life of the Lower Self do not understand," etc.;—the three verses beginning with these words should be before the mind,* and the following verses should be read in connection with them :—

"They (*i. e.* those born to Life of the Lower Self) indulge "themselves in desires never to be satisfied, betake "themselves to hypocrisy, self-assertion and pride, and "being addicted to acts entirely impure, they keep them- "selves fastened to evil resolves through delusion. "With unlimited anxiety even up to the end of the "great deluge, with desire and enjoyment as the only "standard of life, with faith in nothing more than "what is thus assured to them, held fast in the net of "innumerable hopes, ever prone to desire and anger, "they do not grudge to grasp wealth and means even "with injustice, for enjoyment up to the last limit "of their desire."

Egoism, too, is touched upon in the same place :—

"This I have accomplished in the course of to-day, that "desire of mine I shall satisfy later on; I possess "this much, and so much of wealth I may safely count "upon; I have done up with that adversary of "mine, I shall attend to the rest of them in time;

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* *Vide* Chapter XVI Bhagvadgitâ. The three verses may be thus rendered: "Men born to Life of the Lower Self do not understand the distinction between action and inaction, nor do they know purity, politeness, or truth. They maintain that there is no truth, no foundation of things, that the world rests not upon any divine Intelligence, that it is the result of sexual intercourse brought about by the sexes seeking each its own satisfaction. Laying hold of this philosophy these small-minded men commit self-suicide, and being always evilly inclined and fond of outrageous deeds, act with might and main, in a manner inconsistent with the peace or well-being of the universe."

"I am the lord, the real enjoyer of life, nay I am "possessed of all power, I am the strong, I am the "happy one; I have no lack of means, there is no "flaw in my birth-right, there is none equal to me; I "shall celebrate sacrifices, I shall give, I shall please "myself as I like;—thus deluded through ignorance, "distracted by multifarious mental activity, and en- "trapped into the net of illusion, these, bound to desires "and enjoyments, find their way to the unholiness of "hell."

This explains also the cause of re-incarnation; this, however, is again touched upon, thus:—

"Confirmed in the pride of self, full of conceit, puffed up "with the vanity of wealth and honour, they worship "with nominal sacrifices merely for show and without "any proper ceremony whatever. Ever full of self- "assertion, conceit, vanity, desire, anger, and being at "the height of jealousy and hate, these disregard Me in "themselves and others. These cruel, hating, inauspi- "cious, low animals, I ever consign in this world to "Life of the Lower Self. Being there, oh son of Kunti "these fools not gaining sight of Me, in life after life, "descend lower and lower in the scale of incarnation."

The pure kind of *Vâsanâ* has "known the Thing." The form of the Thing to be known is thus set forth by the Lord in Chapter XIII (of the *Bhagvadgitâ*):—

"I explain to thee that real Thing knowledge whereof "confers immortal enjoyment;—It is supreme *Brah- "man* without beginning, beyond being as well as non- "being. It is all hands, all feet, all eyes, all heads, "all mouths, all ears. It stands embracing the whole "universe within its ample folds. It illumines all "sensible objects though void of every sense, It sus- "tains all though void of all relation, It reaps the "fruition of all activity though void of every property; "—It is within and without all beings, It is immova-

"ble and yet ever moving, It is minutely unknowable, "and yet constantly near though ever afar. Though "ever unpartitioned It stands *as if* divided in all be- "ings; It is the sustainer, master and destroyer of all."

Herein are set forth both forms (of *Brahman*), with and without character, in order to explain Its nature by description as well as definition. That is a description which describes the Thing in relation to a particular portion of time; as the house of Devadatta (in describing Devadatta). That is a definition which defines the Thing in relation to all time whatever; as the moon is that which is possessed of the best luminosity.

It may here be asked: *Vâsanâ* has been described as that which is 'forgetful of antecedence and consequence' (that is to say which is void of all proper reflection); knowledge of the Thing (which is set down to pure *Vâsanâ*) cannot be acquired without reflection; *want* of reflection being the form of *Vâsanâ*, how can an act of reflection be made part of *Vâsanâ*? This need not be so, for, in the description of *Vâsanâ*, the words 'on account of the overpowering impression they produce' have been added. As on account of the overpowering force of habit in numerous previous incarnations, impure *Vâsanâh* of the form of egoism, *meum*, *teum*, desire, anger, and the rest come to us in this life, without any instruction whatever, so the Thing ever stands before the mind, like jars etc., directly cognisable by the senses, without the help of any words, explanation or reasoning, in consequence of entire identification with It, by long continuous and ardent* application, after obtaining first sight thereof through reflection. Pure *Vâsanâ* is that activity of the senses which is still pervaded with an under-current of this *reflection*; it is of use only in the preservation of the body; it leads neither to Life of the Lower Self consisting of hypocrisy, vanity, and the rest, nor to production of *Dharma* and *Adharma* (religious merit and demerit)

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* These words refer to a well-known *Sutra* of Patanjali: *Dirghakâla-nairantarya-satkârasevito-dṛdhabhumih*: Ecstacy is confirmed when carried on with long continuous and ardent application.

tending to future incarnation. Seeds baked on fire may become of use only to fill a grainary, they can be of no use either for food or for producing any fresh corn.

Impure *Vâsanâ* is of three kinds: world, learning, and life are the three sources of its rise. *Loka-vâsanâ* (concern for the opinion of the world) consists in that strong desire of the mind which leads it to think and act in a manner to court the praise or avoid the censure of the world. This desire is impure inasmuch as it is impossible to accomplish. Vâlmiki asked in many ways: "Who, at the present day, in this world is virtuous and great?" and Nârada said in reply "He verily is Râma, the child of the Ikshvâkus, known to all the world." And yet the world spared not Sitâ, the wife of this Râma, the crest-jewel of chastity, the mother of the whole world, and attached an unheard-of stigma to her name. If such spotless beings fared thus at the hands of the world, what can be said in regard to the treatment of ordinary beings? Moreover, people are found to scandalize one another in pride of the country they belong to; the southern *Brâhmaṇas* upbraid their northern fellows, well versed in Vedic lore, as flesh-eaters; northern *Brâhamaṇas* retaliate by finding fault with the southern custom of marrying the daughter of a maternal uncle, and of carrying earthen wares in travel. The *Bahvṛchâh* look upon the *Âśvalâyana-S'âkhâ* as superior to the *Kaṇva-S'âkhâ;* the *Vâjasaneyinah* think otherwise. Thus from the learned down to women and ignorant herdsmen is found this general tendency to praise one's own family, section, relatives, gods, and so on, and to censure those of others. It has been said with this in mind :—

"Purity is laid down as the black art, cleverness as pre-
"sumption, forbearance as weakness, power as cruelty,
"absence of mind as thievishness, beauty as lewdness;
"—who can please the world!" Also: "There is no
"remedy within knowledge which can satisfy each
"and all. Attend, every way, to thy own good, what
"can the many-tongued world do to thee?"

Looking, therefore, upon this *Vâsanâ* of public opinion as entirely impure, books treating of liberation advise the lord of ascetics to be above censure and above praise.

Pride of learning (*S'âstra-vâsanâ*) is of three kinds. Addiction to study, addiction to many subjects, and addiction to the observance of injunctions laid down in religious books. The first kind of this vice is seen in Bhâradvâja who, though he applied himself to the Veda in three successive lives, began, on being incited by Indra, to study the remainder of Vedic lore even in the fourth. As this kind of study has no end, and is, therefore, impossible to accomplish, it is set down among impure *Vâsanâh*. Indra, of course, cured Bhâradvâja of this vice by enlightening him into the knowledge of *Brahman* with *character*. This has been described in the *Taittiriya-Brâhmaṇa*.

Addiction to many subjects of study is similarly of the nature of impure *Vâsanâ*, inasmuch as it is not the last aim of existence. This is seen in the Kavasheya-*Gitá*. A sage by name Durvâsas came with a cart-load of *S'astra*-books to pay his respects to the god Mahâdeva. In the learned assembly of that god, Nârada aimed a joke at him in the parable of the ass carrying a load on his back ;* whereupon he was fired with such anger as led him to throw away all his books in the ocean. The god Mahâdeva thereafter initiated him into the mystery of Self-knowledge ; for, Self-knowledge never comes from the study of books, to him who has not acquired the faculty of intro-vision nor the favour of a competent teacher. The *S'ruti*, too, has it : "This self is not realizable by study, nay, not even by intelligence or much learning." Elsewhere too, it has been said :—

"What is the good of vainly chewing the dirty rag of talk
"about many *S'âstrâni* ? Those who desire to know

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* Vide *Uttara-Gitá*: "As the ass carrying a load of sandal-wood is conscious only of the burden, not of the fragrant wood, so, indeed, does he carry them about like a mere burden who having studied the *S'astras* knows not their real import and essence."

"the essence must by all means try to catch a glimpse "of the Light within." "He knows not the true essence "of *Brahman*, even like the laddle that knows not "the flavour of the food it helps to cook though he "should have studied all the four *Vedâh* and all the "*Dharma-S'astrâni* in the world."

Nârada though well versed in all the sixty-four subjects of real education was still ignorant of self; and feeling remorse submitted himself to Sanatkumâra as his teacher. This has been described in the *Chhândogyopanishad.*

Addiction to the observance of religious injuctions is seen in Nidâgha as described in the Vishṇu-Purâna. It is said in the Yogavâsistha: "Nidâgha of the Daśuras, though frequently enlightened by Ṛbhu, was not cured of the ignorance that gave him blind faith in the observance of religious injunctions; moreover, through this blindness of stupid faith he was not able to select any *pure* place, throughout the world, for the performance of his religious ceremonies." This mad desire for *Karma*, being the cause of re-incarnation, is set down among impure *Vâsanâh*. Says the *Muṇḍaka(-Upanishad* of the Atharvaveda):—

"The sacrifice which the eighteen* partake in, is all inferior *Karma*, it drowns itself and those who betake "themselves to it. Those fools who imagine any good "in this, are led again and again into the wheel of "decay and death. Groping about in the night of "*Avidyâ*, fools flatter themselves with wisdom and "learning, and continue to tumble about, without end, "like the blind led by the blind. Children think "themselves all happy though ever stumbling this "way and that in the maze of ignorance; men ad- "dicted to *Karma* do not see this in consequence of "the haze of desire over their mind; but being led to "heaven they necessarily return, on their merit being

* Sixteen priests, the master of the house and his wife, make up the eighteen.

" exhausted. Those men of stupid intellect who ima-
" gine *S'rauta* and *Smârta Karma* as the height of
" religion, and know no good besides, attain to heaven,
" and having lived out their good *Karma*, return again
" into this world or even into a lower one."

The Lord also has said (in the *Bhagvadgitâ*) :—

" Men not having the eye to see, bound to the ritual of the
" *Veda*, maintaining that there is nothing beside,
" carried hither and thither by numerous desires,
" looking forward to heaven alone as the goal of
" existence, maintain this flowery speech (setting forth
" the usefulness of *Karma*—formal religion), sure to
" lead to rebirth and fruition, through enjoyment,
" power, and the like, being replete with numerous
" forms of *Karma* to this end. These with their
" hearts set upon enjoyment and power, and their
" inner sense blinded by the said speech, can never
" gain that true insight which leads to the peace of
" blissful trance. The *Vedâh* deal with the three
" *guṇâh*; oh Arjuna! rise above the *guṇâh*, shake off all
" duality, be ever centred in supreme peace, abandon
" all anxiety for acquisition or protection, and above
" all know thy Self. A small reservoir might serve
" the same purpose as a large collection of water ; the
" *knowing Brâhmaṇa* understands the whole of the *Veda*
" in the same manner (through the simple knowledge of
" *Brahman*)."

Inasmuch as pride of learning (*S'âstra-vâsanâ*) is a cause of vanity it is impure. It is mentioned in the sixth chapter of the *Chhândogya* that S'vetaketu having mastered all the *Vedâh* in a short time, was so much puffed up as to be rude even to his father. So also the *Kaushitaki-Brâhmaṇa* and the *Bṛhadârnyakopanishad* speak of Bâlâki who, vain with his knowledge of a few forms of devotion (*Upâsanâ*), went the round of many countries beginning with Us'inara, everywhere asserting his omniscience and dealing insolently even with

the best of *Brâhmaṇas*; and who lastly had the impudence to go to Kâśi and offer to instruct Ajâtśatru, the crest-jewel of all knowers of *Brahman*.

Desire for body (*Deha-vâsanâ*) divides itself into three kinds:—False identification with Self; false edifying; and false convalescence. Identification of the physical body with Self has been thus set forth by the *Bhâshyakâra*: "The body with consciousness is the Self, thus do understand the Lokâyatikâh (*i.e.* the *Chârvâkâh*) and men of vulgar intelligence." The *Taittiriyopanishad* explains this same idea of the vulgar when beginning with "This *purusha* is all food and water" it ends with saying "therefore It is food." The *Chhândogya* also mentions how Virochana, though enlightened by Prajâpati, understood the teaching after the perverse bent of his mind and deriving confirmation therefrom of his false conviction that the body is the Self, taught the same to his people—the *Asurâh*. Edifying of the body may be twofold: by the ordinary ways of the world, or by means such as are set forth in religious books. The acquisition of a good polite tone of voice may be set down in the first kind. People are seen striving to bring about, by drinking oil or swallowing pepper and similar things, a mild soft voice such as may be of use in vocal performances of every kind. Men use really nutritious food and medicine to get a soft fair skin; they use fragrant anointings, powders, fine clothes, rich, delicate, ornaments, to impart grace to the form; they use sandal and flowers and the like for perfume. The second kind of 'edifying' they bring about by a dip in the waters of the holy stream–the Ganges—, by a visit to the S'aligrâma and other places of pilgrimage, and so on. The convalescence referred to as the third kind of 'desire for life' may consist in removing disease with the use of such medicines as may be prescribed by some doctor, and also in daily rinsing the mouth, and the like. This is all ordinary convalescence. The extraordinary may consist of washing, swallowing holy water (*Âchamana*) and the like prescribed by the *Veda*. The impurity of all this *Deha-vâsanâ* will just be explained. Identification of Self with the body

being unsupported by any evidence, and being the source of much misery, is certainly most 'impure.' All former teachers have written against this with might and main. The 'edifying' too does not, in our eye, accomplish itself in any manner. Well-known musicians and teachers fail to acquire a good voice notwithstanding unremitted effort in that direction. Soft skin or healthy body is not a necessary consequence of human effort. Grace and fragrance are all in flowers and things which produce them, not in the body which is meant to possess them. Says the Vishṇu-Purâṇa :—

> "If the deluded fool loves the body, a mere heap of flesh,
> "blood, muscles, fat, bones, and other offensive things,
> "what prevents him from being similarly in love with
> "the very hell itself! That bluntness of feeling which
> "receives no shock at the nasty smell from one's
> "own body can hardly be taught any better argument
> "for non-attachment."

The 'edifying' that comes of observing religious injunctions is easy to nullify by other injunctions more powerful than the first. The injunction "Kill no being whatever" is rendered powerless in presence of the stronger injunction "The victim must be sacrificed in the *Agnishtoma*." Also :—

> "That man who sees Self in the carcass which is a mere
> "collection of the three humours, who regards wife,
> "child and the rest as really *his*, who offers worship to
> "the gross and the material, who sees the holiness of a
> "place of pilgrimage in the water that is found there,
> "and who has no relation whatever with the wise and
> "the informed ;—such a one is verily the ass that
> "serves only to carry the fodder for cows and oxen.
> "The body is all impurity ; the Self is all purity ;
> "knowing the difference of the two, what remains to
> "purify ?"

Though these verses appear to discourage attempts at relieving the body of inherent evil, not the attempt to 'edify,' still the point is only to discourage all attempts at

edifying which is thus shown to be absolutely impossible on account of the presence of such irremediable native impurity in the very nature of the body. The supreme impurity of the body is set forth in the *Maittrâyaṇi-S'âkhâ*:—

> "What is the use oh Lord! of desires and enjoyments for "this body, an impure heap of bones, skin, muscles, fat, "flesh, semen, blood, bile, tears, a very dung-hill of "urine, fœces, and the well-known three humours. "This body produced by mere sexual intercourse, void "of conscious thought, put as it were into the veriest "hell, comes out of the urinary orifice, gains structure "from bones, becomes filled with flesh and covered "with skin, turns, as it were, into a store-house of such "wealth as fœces, urine, bile, cough, fat, chyle, and "numerous humours of the same kind."

Whence, it is not always certain that medical treatment will relieve the evil one may be suffering from. Disease once allayed may re-appear. How is it possible to cleanse this nasty make with as many as nine orifices continually oozing out the dirtiest filth, and numerous pores ever pouring out the most stinking perspiration? Former teachers have well said:—

> "Bodies with nine holes bored in them continue to ooze "like earthen pots; no amount of external washing "can purify them; and purifying within is simply of "no use."

Hence *Deha-vâsanâ* is all impure. Vasishtha, too, has the same in mind when he says:—

> "The conviction 'I am only this form made by father and "mother' is oh Râma! all false know-ledge, and "leads to bondage. That is the way into the web "of destruction, that is the net dragging into the "overwhelming waves of illusion, that is the forest "of swords,—the thought: 'I am this body.' This "way of thought must, by all means, be given up;

"one desirous of his own good should not bring him-
"self even in contact with it, as with the Pulkasa
"carrying the flesh of dogs."

These three *Vâsanâh* then, world, learning, and life though apparently thought agreeable by the uninformed should entirely be given up by those who have acquired discrimination; for, they obstruct the rise of knowledge, in those who are *seekers* of knowledge, and interfere with the condition of *gnosis* acquired by the *accomplished.* Hence the *Smṛti*:—

"The light of *gnosis* breaks not in full force upon that
"puny thing which is all beclouded with fear of the
"world, with pride of learning, and with love of
"life."

Vâsanâ of the form of hypocrisy, vanity, and the like, making up Life of the Lower Self, is all mental, and is too well known as the way to perdition. These four kinds of *Vâsanâh* should, therefore, be destroyed, by one means or another.

Mind, too, must be dissolved like *Vâsanâ.* The *Vaidika* accepts not the definition of mind given by the *Târkika* that the mind is an eternal substance of atomic dimension. Destruction of mind is, therefore, not impossible to them; for, the mind, is, to them, that substance which has parts, which is not eternal, which is ever capable of transforming itself, like wax and gold and such things, into any form whatever. The *Vâjasaneyinah* (*Bṛhadaraṇyakopanishad*) thus describe its nature and use as instrument of knowledge: "Love, thought, doubt, belief, unbelief, patience, impatience, intelligence, shame, fear, all make up the mind." These transformations beginning with love and coming about on occasions, are clearly perceived in the light of the Witness, like earthernwares, etc., in the light of the eye. The material cause of all these percepts is, therefore, the mind. This explains the nature of the mind. Its use as instrument of knowledge is thus set forth in the same place: "My mind was occupied elsewhere, and I did not see; my mind was

occupied elsewhere, and I did not hear;" "He sees through the mind, through the mind he hears." Pots, etc., exposed to full light and in direct contact with the eye, are seen or not seen, Vedic *mantrâh* and the like loudly repeated in the most proximate vicinity of the ear are heard or not heard, according as the mind *attends* to them or not. That which is thus proved by concomitant relation, both of its presence and absence, to be the cause of all perception whatever is the mind. The texts just quoted imply this meaning. The mind being thus defined and shown to be an instrument of knowledge, the illustration that one, though touched on the back, perceives the touch through mind, stands to reason. Devadatta, for example, though touched upon his back by some one feels the touch particularly as of the hand, the fingers, and so on. The eye cannot see the spot, even the skin can cognize but the hardness or softness of the touch and nothing more; whence it would follow, by the law of residual survival, so to speak, that mind alone is the cause of such particular knowledge. It is called *Manas* from its function of simple thinking or sensation; it is called *Chitta* when it localizes the sensation, in other words, performs an act of perception. *Chitta* shows intelligence, action and false perception. Whence it is inferred that it possesses the three forms: Light (*Satva*), energy (*Rajas*), and grossness (*Tamas*). Intelligence and the rest are pointed out as results of these forms in the description of the *Guṇâtita* (in the *Bhagvadgitâ*); for, it is said "Oh son of Pâṇḍu! Light, energy, and also material grossness." So also the Sânkhya: "Light, energy and material grossness are mentioned as principal headings." Light here means intelligence, knowledge, not the form white and shining, for, it has been said: "*Satva* leads to knowledge, *Rajas* to ambition and desire, and *Tamas* produces careless indifference, idle delusion and stupid ignorance." Bliss too, is, like knowledge, a result of *Satva*, for, we have it: "*Satva* predominates in bliss, *Rajas* in action, and *Tamas*, serving as a thick cover over intelligence, predominates in careless indifference." The *guṇâh* constant-

ly chasing one form after another in a series, like the waves of the ocean, allow any one of themselves to gain mastery over the rest which stand neutralized for the time. It has been said :—

> " *Satva*, oh son of Bharatá! predominates over *Rajas* and " *Tamas* which stand neutralized for the time; " *Rajas* predominates over *Satva* and *Tamas* which " stand neutralized in their turn; and *Tamas* pre- " dominates over the rest whom it holds powerless " for the moment." Also " They destroy and become " destroyed like waves on the ocean."

Supremacy of *Tamas* leads to Life of the Lower Self; predominance of *Rajas* gives sway to the three *Vásanàh* of world, learning, and life; mastery of *Satva* establishes Life of the Higher Self. It has been said with this in view:—

> " When in this body, light flashes in through all avenues, " bringing knowledge in its train it should be known " that *Satva* is on the increase."

Though the 'inner sense' (mind) appears with all three properties, its principal material cause is nothing but *Satva* alone. Those that subserve the material cause are accessories, and *Rajas* and *Tamas* are only accessories of the mind. Hence it is that *Satva* is the residual native form of the man of *gnosis* who has done away with *Rajas* and *Tamas* through application to *Yoga*. It has been said with this in mind: " The mind of the knower is no mind at all, for, his mind is called *Satva*."

This *Satva* being void of all *Rajas*, the cause of activity and change, is always self-centred. It is, also very fine in consequence of its being void of *Tamas*, the cause of the gross forms of non-self, the child of false imagination. Being so, this *Satva* is fit to receive the light of *Atman*. Says the *S'ruti*: " It is seen with the pointed intellect by those who are accustomed to minute observation."

It is not possible to examine jewels, pearls, and the like, with a view to determine their value, in the light of a lamp flickering under the breeze; nor can a large ploughshare help to sew a piece of cloth, like a fine needle.

This *Satva*, then, being invisibly held, as it were, in suspension, in *Rajas* mixed with *Tamas*, becomes the mind of the *Yogin*, being variously fired into consciousness by numerous imaginings proceeding from the sense of duality. This mind gathers to itself elements making up Life of the Lower Self, when ruled by the property of *Tamas*. Says Vasishtha:—

"The mind finds the elements of fattening itself from "imagining Self in non-self, from taking the body for "Self, and also from attachment to child, wife, "relatives, and the like. The mind certainly regales "itself in the various dishes of egoism, and fattens "itself upon thoughts of *meum* and *teum*, upon the "pleasure it derives from the fantastic whirl of the "dust of 'mine-ness' it creates. The various forms of "disease—mental and physical—, the numerous ways "in which the world is looked upon as a source of "unmixed good, the conventionality which divides "things into good and bad, affection, greed, the "apparently alluring and gratifying possession of "jewels, wealth, women,—all tend to nourish and "fatten the mind. The serpent of the mind grows up "on draughts of the milk of hope, it derives strength "from inhaling the wind* of enjoyment, and it exer-"cises itself on the field of faith."

"Faith" here refers to the false faith one has in the permanence of things which are really illusory. Thus is set forth the nature of *vâsanâ* and *manas* the couple to be got rid of.

* Serpents are supposed to live at times upon air alone.

Now we turn to destruction of *vâsanâ* and dissolution of *manas*. Vasishtha refers to the method of bringing about the former in the following :—

" Bondage is none other than the bond of *vâsanâ*, liberation " is only the destruction of this *vâsanâ* ; give up *vâsanâ* " and with it the desire for liberation as well. Before " giving up mental *vâsanâh*, detach thyself from such " *vâsanâh* as relate themselves to objects and enjoy- " ment ; set up then the current of such pure *vâsanâh* " as friendship and the like.* Give up even these from " within, though acting upon them without, and with " all internal attachment whatever laid entirely at " rest, live only in the full *vâsanâ* of simple *being*. " Give up even this as conceived through mind and " intellect. Give up the instruments whereby this may " be accomplished, and remain in the continual peace " of supreme pacification in the *residuum*."

The words "mental *vâsanâh*" (*mânasa-vâsanâ*) refer to the three *vâsanâh* mentioned before: world, learning, and life. "Such *vâsanâh* as relate themselves to objects and enjoyment" (*vishaya-vâsanâ*) refer to Life of the Lower Self consisting in hypocrisy, impudence, and the like. The weakness or strength of *vâsanâ* is the point where these two become divided each from the other. *Vâsanâh* relating themselves to objects may refer to the more familiar meaning of the expression. By "objects" are meant sound, touch, form, taste, smell and substances which these imply. Mental *vâsanâ* is that impression which is born of desire for these; *vâsanâh* relating themselves to objects are impressions born of actual enjoyment of desired things. With this rendering before the mind, we may consider the four† kinds of *vâsanâh*, just referred to, as included in these two ; for, there can be no *vâsanâ* beyond the mind within and objects without.

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* This refers to a well-known *Sutra* of Patanjali referred to at length later on.

† Life, learning, world, and mental *vâsanâh*.

It may be asked how is it possible to 'give up' *vásáná*; for, *vâsanâ* has no form such as can be pushed out with the hand like dust straw and the like which can be removed with a brush. This need not trouble you; for this giving up is as much possible as the 'giving up' implied in fasts and vigils. Eating and sleep, the natural course of beings, have no form whatever, and yet all keep fasts and vigils which consist only in giving these up. The same may apply in the present instance. If you say the vow we take in the prescribed form 'I shall pass this day without food,' and the care we take thereafter to avoid all nourishment, make all the 'giving up' implied in fasts; we reply there stands nothing, no one with a club, to prevent you from entering on the same line of argument with regard to the 'giving up' in this instance also. For, the vow here consists in uttering the formula of renunciation (*praisha*),* after which you may keep the vow with all possible care. Those who cannot pronounce the Vedic formula, may take the vow in their own vernacular. If you say, in the first instance we do not touch vegetables, rice, soup, and the like, here too you must avoid all contact with flowers, ointments, women, and the like. Whereas you have, in the first instance, pastimes provided of the form of hearing the *Purâṇas* explained, of worshipping different gods or of religious dance, music, and the like, which all tend to draw the mind away from hunger, sleep, or sloth; you have here good or even better pastime for the mind in "Friendship and the rest." Patanjali speaks of 'Friendship and the rest' in his aphorisms: "The mind is cleared of impurity from the exercise of Friendship, Compassion, Rejoicing, and Indifference, with regard respectively to happiness, misery, holiness, and sin."

The mind is muddled by love, hate, holiness and sin. Patanjali thus defines love and hate: "Love is that (modification of mind) which follows happiness; hate that which follows misery." Some peculiar modification of mind, some strong feeling of the form "may all this happiness be mine,"

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* See foot-note page, 2.

follows upon any and every deep, loving, enjoyment of happiness. This happiness may be within reach or beyond, and may, therefore, be easy or difficult to obtain for want of proper means. The attachment to or love of that happiness thus born, blights the transparent clearness of the mind. If, however, such a one should feel supreme friendship for all, should consider in himself possession of the happiness he covets and should so far identify himself with those who are happy as to feel that they are all his, he will at once feel himself in full enjoyment of that happiness and the attachment or love lurking in his heart will at once disappear. This may be understood after the illustration of a retired sovereign, still believing himself ruling in the rule of his son or some other relative. Attachment being thus put out, the mind settles into calm purity like the waters of some river becoming limpid and transparent during the *S'arat*–season* following the rainy one.

Just as the mind transforms itself into the feeling of attachment, it transforms itself into one of hate or dislike of the form "let such evil never be mine." This feeling of hate or dislike is, however, not easy to put out as long as enemies, tigers, and the like continue to exist; and it certainly is entirely impossible to do away with each and every cause of evil. Thus, then, the feeling of hate or dislike continues to parch up the heart into a desert. The mind becomes all peace on the disappearance of hostility, dislike and the like, when, through the exercise of compassion for every miserable being, one feels that none, even like himself, should ever experience whatever is disliked by them. It has been said with this in view :—

" Life is as dear to all beings as it is to oneself; feel compas-
"sion for every being, taking thy own Self as the
"measure."

The Great show how this can be done :—

" Let all be happy; let all enjoy perfect health; let all find
"the good of their heart, let no one come to grief."

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* The season between autumn and winter.

Moreover, all beings do, by nature, never carry out what is good and holy, they do act towards the sinful. It is said :—

"Men love the benefit of holiness not holiness itself, and "though not wishing for the fruit of sin, they bind "themselves to sin itself."

These acts, holy and sinful, produce consequent heart-burning—the form of which the *S'ruti* describes thus : "Ah ! I never did good, I indulged myself in sin." If one fill the mind with the sense of rejoicing at all persons of holy merit, he himself would be careful to approach what he rejoices at. If, in the same manner,he shows supreme indifference towards the sinful, he easily keeps himself off from sin. Thus there being no cause for heart-burning, the mind settles down into undisturbed calm.

From the feeling of friendliness for those who are happy there follows not only absence of attachment but also the disappearance of jealousy, malice, and the like. Jealousy is impatience of the superiority or virtue of another ; malice is attributing vice to virtue. When friendliness makes the happiness of others inseparable from our own, how can jealousy and malice ever find place in the heart? Freedom from other vices of the same kind may be accomplished in the same manner. As hate propelling to destruction of an enemy cools down from continual application to the idea of compassion for the miserable, so also disappears, from the same cause, that impudence which comes of imagining oneself in the condition of that which is opposed to misery, *viz.*, happiness. This impudence has been touched upon before, while speaking of egoism, under Life of the Lower Self :—

"I am the lord, the real enjoyer of life, nay I am possessed "of all power. I am the strong, I am the happy one ; "I have no lack of means, there is no flaw in my birth- "right; there is none equal to me."

It may here be asked acquisition of holy merit which is shown as the result of filling the mind with the idea of rejoicing in the holy merit of others, is of no use to the real

Yogin, for, it has before been said that all religious or holy merit is only part of the impure *vâsanâ* of learning. This need not be so, for, only those religious acts which are done *with desire*, and are of the form of *S'rauta* and *Smârta* ceremonies, etc., are implied under that impure *vâsanâ*, as being causes of re-embodiment. The holiness here implied is that result of *Yoga* which, being neither *black* nor *white*, does not lead to re-embodiment. Being neither black nor white, is thus explained by Patanjali: "*Karma* neither white nor black is only in the case of *Yoginah*, it is threefold for the rest." *Karma* with desire, being enjoined (by scripture) is white, *Karma* prohibited by scripture is black, and that which partakes of both is mixed *Karma*. All these three are found in 'the rest,' *i.e.*, 'those who devote themselves to activities other than *Yoga*.' These three lead to three kinds of re-embodiment. Says Viśvarupâchârya :—

> "Good *Karma* exhalts to heaven, bad degrades to hell;
> "mixture of holiness and sin leads forcibly to the
> "condition of man."

If you say though *Yoga* is not *black Karma* inasmuch as it is not prohibited, there is nothing to prevent it from being *white*, it being enjoined (by scripture), we say no. For, *Yoga* is described as not-*white* with a view to point out its being free from desire. Hence the *Yogin* avoids all action tending to white or black merit.

If you still ask, on this showing, even *Yoginah* having filled their mind with the idea of *rejoicing* will try to accomplish religious and holy acts, we say let them so try, for, those only are real *Yoginah* who pacify the mind with Friendship and the rest. Whence this implies also Life of the Higher Self set forth under "Fearlessness, purity of heart," etc., the means of *gnosis* mentioned under "Humility, simplicity," etc., and the characteristic of the *Jivanmukta*, *Sthitaprajna*, and the rest. All these being of the form of pure or indifferent *vâsanâh* tend to destroy all impure *vâsanâh* whatever.

If you say there is no end of pure *vâsanâh*, no one can afford to exercise himself in all of them, and it would appear that effort for such exercise is all vain; we reply it is not so. For, evil *vâsanâh* to be put down by pure *vâsanâh* are also innumerable, and no one man has all of them in him. It is not possible for one man to try on himself all the medicines given in the *Áyurveda*; nor is it at all likely that all the diseases for which these medicines are prescribed should appear in one and the same person. It being so, one should examine his own mind, and should apply himself to the study of such good *vâsanâh* as are thought necessary, in proportion, to the time and number of evil *vâsanâh*. As one harassed by children, friends, wife, and the like, feels much disgust for them all and betakes himself to renunciation, so should one afflicted with the intoxicating pride of learning, riches, family, politeness, and the like, apply himself to 'discrimination.' Discrimination has been pointed out by Janaka :—

" Those who, to-day, are at the head of the great, sink, in " course of time, to the lowest depth; oh mind! how " canst thou trust to this kind of greatness? Where has " gone the old splendour of riches in which rolled kings " and emperors? Where the innumerable creations of " *Brahmâ?* What means this foolish faith of thine? " Millions of *Brahmânah* have come and gone, numerous " series of creations have been and not been, potentates " have passed away like the lightest dust, what confid- " ence is there in this life? Personages in a sight or " wink of whose eye lay the sustenance or destruction of " worlds have passed out of memory; who cares what " becomes of a petty thing like me."

It may here be asked: this discrimination precedes the rise of *gnosis*, for, knowledge of *Brahman* is not possible without the means beginning with discrimination of the eternal from the non-eternal. Means leading to destruction of *vâsanâh* are in this place meant to be described with the object of bringing the knower of *Brahman* to enjoy the bliss of *Jîvan-*

mukti ; whence this talk about discrimination would appear entirely out of place. This is no fault. Knowledge of *Brahman* follows mastery of the four means; this has been the high royal road trod alike by all men on their way to *Râja-yoga.* Janaka's is an exceptional case; through force of previous holy merit, *gnosis* dawned upon him all of a sudden, from his having heard the *Siddha-Gitâ*, even like the fall of a fruit from heaven. Whence he has to undertake discrimination as above for peace of mind; and what has been said is, therefore, quite in its proper place. If it still be said: discrimination thus adjusted in its place appears to follow immediately upon *gnosis*, but there being no impure *vâsanâh* at the time, such application to pure *vâsanâh* is practically of no use whatever; we say it has its use, for, though Janaka had nothing surviving in him of the form of impure *vâsanâh*, Yâjnavalkya, Bhagiratha, and others showed enough of them. In Yâjnavalkya and in his opponents Ushasta, Kahola, and others, there appears considerable pride of learning, for, they are all seen to take part in disputation with the object of silencing each his opponent. If you say they were learned in some lore other than *Brahma-vidyâ*, we say no; for, questions and answers exchanged in the progress of the debate refer distinctly to *Brahman.* We cannot accept also the suggestion that though referring to *Brahman*, these men had only superficial and not real knowledge of the same; for, that line of argument would make all unreal even the knowledge we have had from their words and instructions. Nor is the idea worth entertaining that though real, their knowledge must, at least, be indirect; for, we find questions principally referring to direct cognition (of *Brahman*) in words such as 'that which is directly cognised' and so on. You may yet say: the Âchârya* does not tolerate pride of learning in the knowers of Self, as witness what he says in the Upades'asâhasri: "He alone is the knower of Self and no one else, who has in the same manner given up the idea that he knows *Brahman*;" and also

* S'ankara.

what is said in the Naishkarmyasiddhi: "The knower has no pride of spiritual knowledge, for pride belongs to life of the Lower Self; if this life of the Lower Self should impart its colour to the *Knower*, knowledge of *Brahman* remains of no use whatever." But this need not matter, for, the 'knowledge' implied in these quotations is knowledge which ends in *Jivanmukti*; and we too do not countenance pride of learning in the *Jivanmukta*. If you say there can be no light of *Âtman* in those who engage themselves in disputation with a view to gain the better of some one's argument, for, even the Âchârya has said:—

"Attachment to any one of the many fields which the
"mind visits for exercise, is the surest sign of ignorance;
"and greenness is certainly impossible in the tree
"that conceals a consuming fire in its hollow;"

we say you have misread the lord's meaning, for he himself has allowed these very things in the words:—

"Let love and its kind by all means remain; their mere
"existence can certainly give no offence; for, *avidyâ*,
"the she-serpent now deprived of her poisonous fangs
"is powerless to do any harm."

Moreover, this is no contradiction, for, it is possible to understand both these opinions wtth reference respectively to the ascetic of well-poised intellect (*sthita-prajna*) and the man *a gnosis*. Even thus, admitting love, hate and the like in the men of *gnosis* will lead to his future embodiment through holy or unholy merit. This need not be so; for, true love and hate are those which are initiated by ignorance, as they alone can lead to future birth like unbaked seeds. In the man of *gnosis* there is mere apparition of love and its likes, like (the mere name of seed used with regard to) seeds already baked on fire. It has been said with this in view:—

"Love and the like are burnt up by the fire of dis-
"crimination as soon as they are born, there can be no
"chance of their growing up (into any further develop-
"ment.)"

If you say, on the same showing, what would prevent us from allowing love and the like even to the ascetic of well-poised intellect, we reply much. Even apparitions are, for the time, as potent as realities ; the rope-snake is seen, for the time, to cause as much fear as a real snake. If you urge there is no harm in acting to the tune of a mere apparition (known as such), we say 'long life to you,' for this very idea is the one we have been trying to set up as *Jivanmukti.*

(To revert then to the point at issue) Yâjnavalkya, while engaged in disputation, was surely not in this condition, and for the same reason, he was about to enter upon renunciation-of-the-accomplished, with a view to obtain peace of mind. He shows not only desire to refute, but also greed of gold, for, carrying away the prize of a thousand cows adorned with costly ornaments offered to all the knowers of *Brahman* there assembled, he says "We salute all knowers of *Brahman,* we have a desire for these cows." If it be thought that this was only a clever turn of expression, covering insult thus given to the assembly, this, indeed, will be another vice in him ; for, other knowers of *Brahman,* finding themselves deprived of the prize, flew into anger, and he—Yâjnavalkya—quite beside himself with anger cursed S'âkalya to death. But all the same, it should not be supposed that such heinous sin would bar his liberation; for, say the *Kaushitakinah*: "He loses not that condition by any act whatever, whether it be matricide, patricide, or foeticide." S'esha, too, says in his *Âryâ-Panchâshiti* :—

"The knower of the Absolute, being ever pure, is never
"touched with holiness or unholiness, from the per-
"formance of a million horse-sacrifices or even from an
"equal number of *Brâhmaṇa*-murders."

It is no use dwelling longer on the theme ; it is plain that knowers of *Brahman,* like Yâjnavalkya and others, were acting under some impure *vâsanâ* at the time. Vasishtha has put it, in an episode of his great work Yoga-Vâsishtha, that Bhagiratha, though he knew the Essence, derived not mental

peace while engaged in the exercise of sovereignty, and renounced everything to obtain it. Hence it follows that the *present* form of impure *vâsanâ* found in ourselves should be carefully diagnosed, even like the faults we carp at in others, and that we should at once apply ourselves to the remedy of the disease. With this in view the *Smṛti* has it :—

"If the wise man of world who carefully picks holes in
"the character of others, expends the same skill on
"himself, what would prevent him from breaking
"through the bonds (of ignorance)."

In the first place, then, it may be asked, what is the remedy for 'pride of learning'? It should be known whether the question refers to such pride in oneself as tends to make others feel their inferiority, or to such as being in others tends to make one feel his own inferiority. If it is the first, you must constantly have before your mind the idea that such pride will somewhere be crushed out under superior power. For instance, S'vetaketu went to the court of king Pravâhaṇa, in all the pride of learning, but was silenced by the prince with a question about the *Panchâgnividyâ* of which he (S'vetaketu) was ignorant. Whereupon the king took him to task, and he, returning crest-fallen to his father, expressed great sorrow at his defeat. The father, having no pride of the kind in him, went hereupon to the prince, and obtained that *vidyâ* of him. Impetuous Bâlâki also, being taken to task by king Ajâtas'atru, turned his pupil ; Us'asta, Kahola, and others entering in dispute, through pride, were all ousted in argument. If this pride be of the second kind, that is to say, if it appears in some one other than ourselves and tends to make us feel our inferiority at every step, the best course will be to think 'the other man is simply beside himself, let him slander or insult me either way, I cannot come to grief.' Hence it has been said :—

"If they slander the Self, they slander themselves of
"themselves, if they slander my body, they are more
"my friends than my foes. That ascetic whom slander

"and insult verily serve for ornament, can never have "his intellect moved even an inch by the babble of "idle prattlers."

In the *Naishkarmyasiddhi* also it has been said :—

"What can be said to him who finds fault even with him who "values, at its proper worth, all rubbish and its "belongings! In the same manner the gross and "the subtile being both given up through discrimina- "tion, if one should find fault with either of them, "what recks the knower for such slander? Grief, joy, "fear, anger, ambition, illusion, desire, birth, death, "and the like belong to egoism, not to the Self."

Slander is spoken of as an ornament in the Jnânânkuśa :—

"When men desirous of doing good, give up even wealth "acquired with considerable pains, for the pleasure of "others, I would consider it an unmixed good, brought "about without any trouble, if men should find satis- "faction in speaking ill of me. In this world where "we stumble upon poverty of spirit at every step, and "which is devoid of every kind of happiness, if any "being should find pleasure in speaking ill of me, let "him by all means indulge himself in the feeling, either "in my presence or behind my back, for, in this world "all misery, it is very hard to come across even a single "moment of such pleasure."

The *Smṛti* enjoins insult as an ornament :—

"The ascetic should so conduct himself, without leaving "the path of wisdom, as men, feeling repelled, should "not seek his company."

The pride of learning, pertaining to themselves as also to others, which is seen in Yâjnavalkya, Ushasta and others has to be done away with by proper discrimination. Love of wealth, also anger, are to be allayed in the same manner. Discrimination, as applied to the former, may run thus :—

"Misery attends the acquisition of wealth, and misery

"attends the protection of wealth acquired; there is
"misery in its coming; there is misery in its going;—
"oh fie upon wealth, the abode of misery out and out."

Anger again is of two kinds: anger in oneself pertaining to others, and anger in others pertaining to oneself. With regard to the first it has been said:—

"If thou feelest anger at him who does by thee the smallest,
"evil, why dost thou not feel anger at the passion,
"itself which entirely spoils all the four cheif aims of
"existence:—Religion, Property, Enjoyment, Libera-
"tion. Bearing as fruit the destruction of holy merit,
"name, and wealth, consuming the whole body, doing
"no good either here or in the next world;—if anger
"is this evil thing, how should it find place within the
"mind of the good!"

With reference to the second kind of anger it has been said:—

"Give no place even to the thought: 'I have given no
"offence, why should people be jealous of me'; consider
"that as the gravest offence which lies in so much as
"thou hast not yet secured freedom from future incarna-
"tion. Bow to the God of anger, the merciless
"consumer of its own seat, the producer of the sense
"of renunciation in me—the object of its action—the
"teacher of the evil of existence,"

Love of wife and child should also be cleared away, like love of wealth and like anger, by proper discrimination. Vasishtha refers to discrimination as applied to women thus:—

"This doll of flesh, held together by some arrangement of
"bones and muscles;—what good can there be in the
"skeleton of her body moving like a machine! Open
"your eyes, and see if there is any thing of beauty
"in the heap of skin, flesh, blood, air and water;—

"why this vain silliness! *Muktâh** are seen rolling here in "a row upon the breasts, enjoying as it were the loftiest heights of the Meru and showing swiftness of the "(white) waters of the Ganges. The same sweet breast "of woman is, however, devoured, on occasion, by "dogs in some out-of-the-way spot or on the burning-"ground, even like a ball of rice. Bearing the soot "of her hair and therefore best untouched though "attractive to the eye, the female is the veriest lamp "of sin, consuming men like so much straw; for, "females are the most terrible fuel of the fire of hell, "burning at a distance, they being entirely dry though "appearing all juicy and green. They are verily "traps laid to catch the birds, all men of deluded "heart, by the bird-catcher cupid. To the fishes, these "men, in the pond of birth and death, wallowing in "the slough of the mind, bad latent desires serve "for the line to which the woman stands attached as "the treacherous bait. Enough with woman,—the "gilded box of all the best jewels of sin, the eternal "chain of torturing misery. Flesh here, blood there "and bones in a third place; though thus formed, the "poison, this female form, assumes, oh Brahman! "the enticing form of beauty through habitual attach-"ment even of a few days. He feels desire for enjoyment "who has woman about him; there can be no place of "enjoyment to the woman-less. Abandon woman, and "you abandon the whole world; abandoning the "whole world, you find supreme happiness."

Discrimination as applied to the love of children is thus set forth in the part devoted to *Brahmânanda* :—

"The son as long as he is not obtained remains a cause of "serious anxiety to the parents; even after he is

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* There is obviously a *double entendre* on this word; it means pearls, and the liberated.

"hope of obtaining one there is every danger of abor-
"tion, or of some trouble at the moment of birth.
"Planets or maladies pursue him as soon as he is
"born, the fear of his remaining a fool is a fruitful
"source of trouble in childhood; he may while away
"his time in ignorance even under charge of the
"teacher, he may not find a good wife though he
"should pick up all the learning in the world. Youth
"lays him open to the temptations of vice, becoming a
"family-man he is in constant danger of poverty, even
"if he should fare well with all these, death ceases not
"to pursue him. There is no end of the father's misery!"

As impure *vâsanâh* pertaining to learning, wealth, anger, woman, son, are done away with by proper discrimination, so also should be allayed other similar *vâsanâh* by skillfully discriminating the evil attendant on each of them. This being done, the highest condition, called *Jivanmukti*, is within easy reach. Says Vasishtha with this in view :—

"If thou shalt put forth effort sufficient to destroy all "*vâsanâh*, all thy ills, physical and mental, will "dissolve of themselves in a moment. Forcibly tear "thyself away from *vâsanâh*, by strong personal effort, "stand in the condition (of harmonious evenness); "thou shalt immediately gain access to the highest "place of rest."

'Personal effort' here means discrimination of the evils attendant on objects; and this has been described before. this discrimination though often exercised is as often baffled by the activity of the senses which are, by nature, overwhelmingly powerful. Says the Lord :—

"Oh son of Kunti! even in the wise, ever on the alert, "the senses prove themselves overwhelmingly power- "ful, and draw off his mind. Of the senses, acting "each in its own sphere, that whereto the mind "attaches itself carries off the intellect, like wind a "boat on the ocean."

It being so, the senses should be held under proper control to preserve discrimination once acquired. Even this has been hinted at, in the same place, in the verses that follow :—

"Holding all these (senses) in proper control, the ascetic "should sit all intent on Me, for, the intellect of him "alone is said to be firm who has his senses under full "control. Therefore, oh strong-armed one! he is firm "in the Light (of Self) who has all his senses properly "turned off from their respective objects and held every- "way under strong control."

In another *Smṛti* also it is said :—

"He is not an ascetic whose hands and feet are not free "from activity, whose eyes are not at rest, and he also "is not an ascetic whose tongue is not under control. "Due attention to these makes up the true ascetic."

The same has been explained in brief and at length, thus :—

"Tongue-less, emasculated, lame, blind, deaf, and mad ;— "the mendicant with these six characteristics finds "certain liberation. He is tongue-less who even while "eating does not attach himself to the food regarding "it as agreeable or disagreeable, and who above all "speaks moderately and always tells the truth with a "view to do good. He is emasculated who remains as "unaffected in the presence of a full-blown woman of "sixteen as in the presence of a girl born this moment "or of a dame bent low with the load of a hundred "years. He who walks not beyond a *yojana* (nearly "five miles) whether for begging alms or for answering "calls of nature is every way lame though with the "right use of his feet. He, the ken of whose eye, "whether standing or walking, does not extend far, is "the really blind *Sannyâsin* who has renounced "the whole earth in all the four *Yugas*. Though hear- "ing beneficial, moderate, pleasing, exhilirating words

"he, as it were, hears not;—such a one is ever deaf.
"That mendicant who even in the close proximity of
"objects of enjoyment retains self-possession, and
"keeping his senses under full control, ever acts, as if
"in sleep, is always mad though all wise and waking.
"Never indulge yourself in censure or praise, never hit
"any one on a touchy point, never use your tongue too
"much, be equal in all conditions. Never sit *tete-a-tete*
"with any woman, never remember any one of the other
"sex seen before, leave aside all talk about her, never
"consider her even in a picture."

As some one should carefully carry out, without break, the vow he has taken, such as eating only at night, or once in twenty-five hours, or not eating at all, or keeping silence, and so on, so the ascetic firm in the vows of tongue-less-ness and the rest referred to above should take care to carry out the vow of proper discrimination. Thus through discrimination and control of sense, carried on for a sufficient length of time, without break and with ardent application, comes about the destruction of impure *impressions*. Then even like the coming in and going out of the breath or like the twinklings of the eye arises constant flow of "Friendship and the rest" without any conscious effort. Though acting in the ways of the world, he, being all full of the *ideas* of "friendship" and the rest, relates himself not with the success or otherwise of his efforts, and lays to rest all acts whatever looking upon them as sleep, dream, or mere imagination. This being accomplished, he should apply himself to study of the *vâsanâ* of "simple *being*,"* Then the whole universe appears of itself, made up of conscious and unconscious things. Though the senses have as the very reason of their being, the cognition of material (unconscious) things, such as words, touch and the like, as mentioned in the text "The self-existent laid a curse upon the senses inasmuch as he endowed them with the

* *Vide* page 76 and verses quoted there. All up to this and what still follows is in explanation of those verses.

tendencey to objectivise," still, inasmuch as consciousness as the material cause of all being whatever is not possible to overlook, all cognition even of the material (unconscious) must presuppose that of the ground if its existence, *viz.*, consciousness or *being.* Even the *S'ruti* has it: "everything shines in "the shining of Its lustre, all this is illumined with Its light." Having thus resolved that the noumenon, the transcendent consciousness underlying all phenomena which appear in and after it, is the natural and real form of everything, he should acquire the firm '*vâsanâ* of pure *being.*' This is rendered further plain from the questions and answers of Bali and S'ukra :—

> "What is there here in all this? What is it made of?
> "What is it in itself? Who are you? Who am I?
> "What are these worlds? Pray explain this to me.
> "All this is *chit* (thought, simple being), all this is
> "made of *chit*, thou art *chit* and so am I, nay these
> "worlds too are all *chit.* This in short is the whole
> "truth."

As a goldsmith buying a bracelet of gold fixes his mind only on the weight and colour of the thing, not at all on the beauty or otherwise of its form, just in the same manner should the mind be fixed entirely in *chit* (simple being) alone. Till the material is entirely obliterated and consciousness of simple being becomes as unconsciously natural as the coming in and going out of breath, effort to keep up the '*vâsanâ* of simple being' should not be discontinued.

It may here be said, let the '*vâsanâ* of simple being' which alone is sufficient to do away with impure *vâsanâ*, be attended to from the beginning, where is the use of this crooked method of passing to it through "friendship and the rest"? We say this doubt is of no value, inasmuch as the '*vâsanâ* of pure being' will then have nothing to rest upon. The house with walls and pillars does not stand without a secure foundation; medicine conduces not to health if taken without clearing the stomach by proper purgatives, etc.

If you still argue that inasmuch as you say 'give up even this' (*i. e.* the *vâsanâ* of simple *being*), it would appear that '*vâsanâ* of simple being' has also to be given up like the rest; but this is not possible, for there is nothing else in whose favour the mind can afford to give up this *vâsanâ* ; we reply this is not so. '*Vâsanâ* of simple being' is of two kinds: one conceived through mind and intellect, the other subsisting without them. The 'mind' (*manas*) is the *instrument;* the condition which connects the *doer* with the act is 'intellect' (*buddhi*). 'I shall, with concentrated mind, fix myself on the idea of simple being'—this first form of the '*vâsanâ* of simple being' arising from co-ordination of doer and instrument is called concentration (*dhyâna*), and it is this that has to be given up (in favour of the higher process called *samâdhi*—trance). This co-ordination of doer and instrument goes out of attention, when constant practice confirms the *vâsânâ* into a habit; this is called ecstasy or trance (*samâdhi*), and this has to be taken up (as the next and last step). Patanjali thus defines *dhyâna* and *samâdhi* : "The continuity of the mind on that (idea) is *dhyâna* ; the same, conscious only of the object, and, as it were, emptied of itself, is *samâdhi*." Having been firm in such ecstasy with long continuous and arduous application, he should give up even the effort which has to be put forth for escaping the said co-ordination of doer and instrument.

You may still argue: this being so, the effort to give up this must be given up and so on and on up to a *regressus in infinitum* ; we say no. For, the last effort we have just mentioned puts down what is desired to put down and also itself like the powder of *Kataka*. As *Kataka* dust put into turbid water settles down with the mud in the water, so would the effort (for doing away with the co-ordination of doer and instrument) put down the consciousness of doer and instrument as also itself. This being accomplished, the mind stands emptied of all *vâsanâ* whatever, for pure *vâsanâh* also would thus have disappeared like the impure *vâsanâh*

sought to put out. Vasishtha says with this very thing in view :—

" The mind, therefore, experiences bondage through *vâsanâ*, " void of *vâsanâ* it is ever liberated. Oh Râma ! try as " soon as possible to acquire the condition free from " *vâsanâ*. *Vâsanâ* melts away on acquiring proper " vision through Truth, the mind attains the condition " of supreme tranquility on the dissolution of *vâsanâ*. " He is the real *Jivanmukta* who is wide awake though " in sleep, who does not even know waking, and whose " knowledge is ever free from all *vâsanâ*."

Also,

" With mind ever wiped clear of all existence, though still " waking even as in sleep, sought after by the wise " like the moon full of all the *Kalâs**:—such a one is " here called the truly liberated (*mukta*). He is the " liberated, great *Iśvara*, who, renouncing all and every- " thing from off his heart, stands ever free from all " misery and evil. He may or may not attend to " *Samâdhi* and the *Karma* prescribed to his order, " he is still liberated, having acquired limitless " expansion of heart by giving up all attachment from " within. He, with mind cleared of all *vâsanâ*, has " nothing whatever to do with the performance or non- " performance of *Karma*, nor has he any concern with " efforts to pacify the mind into harmony or with " methods such as telling the beads of a rosary while " mentally repeating particular formulæ. I have " studied enough of philosophy, nay I have talked and " taught it to my full ; I am convinced there is no con- " dition higher than that Silence which comes of the " abandonment of all 'latent desire.'"

It should not be thought that intercourse (with the world) which is the prime cause of keeping body and soul together

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* *Kalâ* means learning and art, as also the digits of the moon.

will thus be put out. Is it intercourse through eyes and the senses that is thus thought of? Or is it intercourse through mind? The first is thus explained by Uddâlaka :—

"The senses beginning with the eye tend of themselves to "their objects without, even in the absence of any "*vâsanâ* to put them in activity ;—whence it appears "*vâsanâ* is not the cause."

Vasishtha explains the second thus :—

"As the eye perceives space and things presented in space, "in the course of nature, and feels no attachment what-"ever, so should the wise man of firm intellect engage "himsef in all action whatever."

The same sage argues in favour of enjoying out with such 'intellect,' all such experience as may come from previous *Karma* :—

"Enjoyment well enjoyed, through *gnosis*, conduces to su-"preme contentment; the thief, admitted into com-"pany, with knowledge of him *as thief*, becomes more "a friend than a foe. As wayfarers coming upon a "village-scene, without having at all expected it, see "and enjoy the bustle, so do those who *know* look upon "and enjoy all the glory of wealth and pleasure."

He puts the difference between one with *vâsanâ* and one without *vâsanâ*, even at the moment of actual enjoyment, thus :—

"He feels no dejection in calamity like the gold-lotus in the "night, he attends to nothing but the actual present, "joyfully treading the way of the wise. Internal full-"ness (of heart), unruffled evenness, peaceful pleasant "beauty such as of the moonlight ;—this they never "forsake even in calamity, like the moon her native "coolness. Constantly remaining within limits like the "ocean, they, with all desires of the heart entirely put "out, never swerve from the path of necessity even "like the Sun."

Even Janaka is described to act in the same manner in moments when he is out of trance :—

"Having remained long in the condition of (ecstatic) silence,
" Janaka on regaining ordinary consciousness be-
" thought himself, with mind all at peace, of the life
" and ways of men. He considered what was worth
" being taken up, what awaited effort to accomplish,
" what were the imaginings in this consciousness, self-
" sustained and ever pure. I desire not what I have
" not, I care not to part from what I have, I stand in
" the immovable eternal Self, let that be mine which
" has been mine. Thus taking thought, Janaka
" addressed himself, without the least attachment (to
" results), to whatever came up in the course of duty,
" even like the Sun running his diurnal course. He
" relates himself not with the future, nor with what has
" gone by ; he lives the present out with smiling heart."

Thus it is plain that on the destruction of *vâsanâ* in the manner described, *Jivanmukti* of the kind explained herein, immediately follows.

End of the second Chapter on ' destruction of *vâsanâ.*'

CHAPTER III.

On the Dissolution of mind.

Hence we proceed to the next means of *Jivanmukti*, *viz.*, 'dissolution of mind.' The whole of *vâsanâ* having been entirely destroyed, the mind is obviously dissolved with it ; yet careful study of ' dissolution of mind ' as an independent subject, has its use in confirming the destruction of *vâsanâ* once accomplished. Nor should it be imagined that constant application to what has been set forth before in the verses " Tongue-less, emasculated " and so on, is itself sure security against all future rise of *vâsanâ* ; for, ' dissolution of mind '

has this additional advantage that the 'constant application' there implied remains no longer necessary and there is so much less of trouble. If it be urged attention to 'dissolution of mind' is an essential under-current in the line of effort implied in "tongue-less," etc., we say let it so be, for, the practice of 'tongue-less'-ness, etc., severed from application to 'dissolution of mind' remains desultory and unconfirmed. Janaka speaks of the mind, as object of dissolution, with all this in mind :—

"The tree, this world, with innumerable branches, sprouts, "fruits, leaves and so on, has the mind assigned to it "as its root. The root of the mind lies in '*thinking*,' "whence I believe it to be none other than *thinking* "itself. On the cessation of thinking it is possible to "parch the mind up, in a manner to parch up even "the said tree, this world. I have seen the Sight! I "have found the Light! I have caught hold of the thief "that steals my Self!—Mind is his name; I shall now "inflict the last penalty on him in return of many "continued tortures he has inflicted on me."

Vasishtha too has said :—

"The tree, this world, the bearer of all kinds of ills and "calamities for fruit;—one alone is the remedy to destroy "it,—full control of one's mind. Misery verily consists "in activity of the mind, real bliss in its destruction; "the mind of the knower is destroyed in no time; to the "ignorant it attaches itself like an ever lengthening "chain of sorrow and sin. The midnight-witches—desires "—suck at the heart only so long as the mind is "not subdued by deep constant application to the one "Essence. All desire for enjoyment dies out, even like "the lotus-bed fading away in the cold season, in him "who has lost all mental pride and has held in powerful "check his arch-enemy—the senses. Pressing hand "to hand, setting tooth against tooth, curbing limb with "limb—try at the beginning to control your mind.

"On the face of this wide earth those alone are the "really happy enlightened souls deserving the first "rank in the list of heroic humanity, who are not "subdued by the mind. Bow to that immutable "moon-like effulgence of him from whose heart has died "out the serpent of the mind ever lying there in a coil, "emitting with every breath the terrible venom of "endless desire. The mind is the navel of this all-"whirling wheel of Illusion ; if thou can'st stand out "of it (the navel) there is nothing which can affect "thee."

Gaudapâdâchârya too has said :—

"In all ascetics whatever, the condition of fearlessness "depends on control of mind, which leads also to "destruction of misery, perfect light and inexhausti-"ble peace."

What Arjuna says in the following :—

"The mind, oh Kṛshṇa ! is very fickle, overwhelmingly "powerful, it were easier to control the wind than "this mind ;" refers to physical *Yoga.*

Whence Vasishtha too has said :—

"He who understanding the mind applies himself, again "and again, to subduing it, gains no success without "the help of some consummate plan, even like one "who fails to subdue a mad elephant without the iron "hook. Vasishtha has well set forth the means con-"ducing to dissolution of mind ; he has his mind "under control who follows them with care. Control "is accomplished in one of two ways: by physical prac-"tices or by mental training. The first consists in "exercising control over the inner senses through "control over the outer physical organs. This comes "out successful at times, and tends to control of mind "as well. On the other hand, application to spiritual "science, company of the good, abandonment of latent

"desire, restraining the flow of breath,—these are some "of the most useful means of mental training leading "to control of mind. Those who, in face of these, "try to control it through physical practices, lose "sight of the lamp while vainly dispelling darkness "with darkness. The fools who set themselves about "gaining mastery over the mind through physical "practices try to hold the mad lord of elephants with "lotus-fibres."

Control is of two kinds : control by (brute) force and control by degrees. In the first, the inner senses—eye, ear and the rest—as also the outer organs—tongue, hands and the rest—are held in control by main force on exercising sufficient check over the outer physical receptacle of each. Fools arguing from the analogy of the senses are often led into the delusion that mind too will be controlled by similar means. But this never happens ; for, it is entirely impossible to bring any external control to bear upon the seat of mind, *viz.*, the heart. Whence control-by-degrees is the only means to this end. 'Application to spiritual science' (*gnosis*) and the rest are the means of this control-by-degrees. *Gnosis* enlightens one as to the illusory nature of all objects and the self-illumined substance of the Subject. This being done, the mind, finding no interest in objects within its ken, perceives the inscrutableness of the one substance—the eternal Subject, —and is thus for ever laid at rest in its own place like fire not fed with fuel. It has well been said :—

"As fire, not fed by fuel, subsides into its place, so, indeed, "does all thinking (the mind) die out into its source, "on not being led into modifications of any kind."

The 'source' here means the Self.

'Company of the good' is the only remedy for those who, though often enlightened, are unable to grasp the Truth, as well as for those who forget it as often as they grasp it. The 'good' constantly inculcate the Truth, and ever remind their

hearers of the same. He who afflicted with the evil *vâsanâ* of arrogance, born of much learning and the like, cannot afford to seek company of the good must, by the process of discrimination just described, try to eradicate all *vâsanâ* whatever from his heart. If *vâsanâh* prove too powerful to be thus put out, the next remedy may best be sought through 'restraint of the flow of breath;' for, inasmuch as flow of breath and *vâsanâ* are the motive forces of the mind, restraint of mind follows upon restraint of these. This character of the two is thus touched upon by Vasishtha :—

> " Of the tree—this mind—surrounded with the hedge of " numerous modifications, two are the seeds—flow of " breath and strong *vâsanâ*. Flow of breath quickens " that consciousness which stands all-pervading, and " this active quickening leads to endless mental " agony."

As the smith, blowing the air upon fire covered with ashes through the bellows, quickens it into a bright blaze, so does consciousness covered by ignorance, the material cause of the mind, quicken itself into innumerable mental creations on being energized by the flow of breath. And from this quickening *viz.* this blazing out of consciousness into mental forms, arise all ills and considerable mental agony. This is generation of the mind through the action of *Prâṇa* (vital breath). The same sage describes the second cause of mind thus :—

> " Oh child of the Raghus ! I tell thee the second phase " of the birth of mind, the phase wherein *vâsanâ* " works to this end, and which produced by simple " ideation in consciousness is experienced through " ideas and imaginations. Mind the cause of " decay and death is born in all its fickle active " nature through exclusive constant thinking of objects " experienced with interest for a considerable length " of time."

Not only are *Prâṇa* and *Vâsanâ* thus the causes of mind, but they are reciprocally the cause each of the other as well.

Says Vasishtha :—

" *Vâsanâ* acts on flow of *Prâṇa* which in its turn re-acts on " *vâsanâ* ; whence these two are like the seed and the " sprout in the matter of producing the tree—this " mind."

Hence does he speak of the destruction of both from destruction of any one of the two :—

" Two are the seeds of the mind—flow of breath and latent " desire ; one of these being destroyed the other " disappears in no time."

Thus are set forth the means of destruction and the result of such destruction :—

" Flow of *Prâṇa* obeys control through that Yoga which " consists of constant steady application to *Prâṇâyâma* " with such tact as the teacher may prescribe, accom- " panied by proper posture and diet. *Vâsanâ* is " deprived of its activity by performing the duties of " ordinary intercourse without any attachment, by " chasing out all imaginations of worldly things " from the mind, and by never losing sight of the " perishable nature of the body. *Vâsanâ* being rooted " out mind becomes no-mind, and control is at once " established over the flow of breath ;—this being " accomplished you are free to act in any manner you " choose. The mind, oh Râghava ! means this on the " whole : the intense and interested brooding within " over any objective thing in a manner to create " an imaginary subjective actuality of the object. " Nothing remains to form the mind when no ima- " gination about things acceptable or otherwise " continues, and when you stand all quiet giving up " every cause of disturbance. The condition known as " *amanskatâ* (total mindlessness) conducive of the

"highest peace, comes of depriving the mind of its "functioning character, through destruction of *vâsanâ.*"

The impossibility of any peace whatever in the absence of this condition of 'mindlessness' is thus set forth:—

"Neither friends nor relatives, neither teachers nor men, "can help that poor thing which has no power over "his mind."

Of the 'posture' and 'diet' spoken of at the beginning of this reference, posture is thus described in three aphorisms with its characteristics and results, by Lord Patanjali: "Posture is that which is steady and easy;" "By slackening activity and by contemplation on the Ananta;" "Thence imperviousness to the pairs." Any posture such as the *Padma* or the *Svastika* or any position of the body which one finds easy and comfortable as causing no strain or pain in any of the limbs and which keeps the body in a condition so steady as to be free from jerks or tremblings is to him the best posture he can take. One ordinary means of accomplishing this is the 'slackening of activity,' that is to say, the slackening of that mental fervour which propels to energetic action such as moving about, attending household duties, going about sacred places, taking baths, offering sacrifices, etc. If this mental fervour were not allayed, it is sure to overthrow the body and lead it off from the position assumed. The extraordinary means to steady any posture is 'contemplation on the Ananta,' *viz.* such attitude of the mind as would identify one's Self with the (fabulous) serpent S'esha (or Ananta) who stands unmoved supporting the globe of this earth on his thousand hoods. This identification generates that Unseen Force which easily confirms the posture assumed. Posture being gained, the 'pairs' of opposites, such as good and evil, cold and heat, respect and contempt, cease to trouble as before; but to this end it is necessary that a proper place guarded against any chance of these should be selected. This is thus described:—

"One taking a comfortable posture in some solitary place,

"with supreme (bodily and mental) purity and holding "his neck and head in a line," etc.

*"In a place even, pure, free from pebbles, fire and sand, as "also away from noise and any great watercourse, "always pleasant and never painful to look at, one "should try to conquer his mind in the corner of some "cave protected from the breeze."

Thus far the *yoga* relating to 'Postures.' The *yoga* relating to 'diet' consists in one word 'moderation':—

"The *yogin* should neither over-eat nor starve."

The Lord too says:—

"*Yoga* is not possible in him who eats much, nor is it "possible in him who eats too little. It is not possi- "ble in him who likes to spend all his time in sleep, "nor in him, oh Arjuna! who forces himself to be "awake all the while. *Yoga* conduces to the destruc- "tion of misery in him who with moderate nourish- "ment, moderate enjoyment, and moderate attention "to business, takes moderate rest and keeps himself "moderately awake."

The destruction of mind in him who having gained a steady posture tries to that end through restraint of *Prâṇa* (*Prâṇâyâma*) is thus set forth in the S'vetâśvatara:—

"Bring the three* in a line and keep the body perfectly "straight, press the mind to lead all senses into the "heart; thus should the knower cross—in the boat, "Brahman†—to the other side of the tempestuous "waters of the river—(this illusion); (or) having "gained proper control‡ he should apply himself to "restraint of breath which being accomplished he

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* Head, neck and chest.

† The word of glory-Aum-symbolic of *Brahman* is here meant, as the one syllable on which the knower should contemplate.

‡ Over the senses, and over their respective actions.

"should accustom himself to breathe only through the
"nose, exercising vigilant check over his mind even
"like a driver over restive horses."

To two orders belong *Yoginah* ; one devoid of life-of-the-lower-self consisting in pride of learning and the like, the other bound to that life. The first succeed in restraining the breath which is invariably bound up with the mind from controlling the latter by meditation on *Brahman.* The verse beginning with 'Bring the three in a line' is addressed to such a one. The second succeed in excersing control over the mind invariably bound up with the vital breath from exersising control over the latter. To these is addressed the verse begining with 'Having gained proper control' etc. The method of restraining the breath will just be described. This restraint being accomplished 'proper control' is at once secured; and the activity of the mind such as pride of learning and the rest is speedily put out. An illustration to elucidate the action of restraint of breath on control of mind is thus given in another place:—

"As heat separates the ore from the pure metal and burns
"up all dross, so is burnt up all evil born of the
"senses through restraint of breath."

This is set to reason by Vasishtha thus:—

"Flow of breath means activity of the mind; the wise
"should therefore put forth the best effort towards
"checking the former."

(In explanation hereof may be studied the following parable). The gods presiding over mind, speech, sight and other senses having taken the vow of fulfilling each his own proper functions were all swallowed up by never-ceasing Death. He (Death) however was not able to reach *Prâṇa* (vital breath). Hence it is that *Prâṇa*, though constantly going out and coming in, never feels the fatigue of his activity. The same has been thus expressed by students of the Vâjasaneyi-(*S'âkhâ*): "This, of all of us, is the best; he feels no pain

whether in motion or rest, he never goes to decay, we are all his forms ; inasmuch as all are his forms he is called the vital breath of all." Hence the senses are plainly *forms* of this vital breath, meaning that they are under the control of breath. This too has been set forth in the Antaryâmi-Brâhmaṇa while speaking of the *Sutrâtman*: "Oh Gautama! the air indeed is that *Sutra* (thread), this world and the next, all beings whatever, are held together by the air; hence again, Oh Gautam! it is said of a dead man that his limbs are all broken asunder, the thread of this air alone can sew them togethsr once more." Thus *Prâṇa* and *Manas* (mind) being so far concomitants of each other control of the former leads to control of the latter.

It may here be asked how this concomitance is born out? for, in sleep the mind does not appear to be active though the flow of breath has not ceased. This is easy to answer, for, the mind being then in a condition of potential existence only is as good as not in existence altogether.

It has been said control of breath being accomplished "breathe only through the nose." This is a contradiction, for we do never find any breath in the body forsaken by *Prâṇa* and therefore dead; nor is destruction of *Prâṇa* possible in the case of one breathing the breath of life. This is no difficulty, for absence of violent flow is all that is meant by destruction of *Prâṇa* in the present instance. The heavy confused breathing observable, for the time, in one busied in digging the ground, or felling a tree, or ascending a hill-top, or running by the road-side, is not seen in one who has gained control or who is sitting in some suitable posture for the purpose. One who has acquired the secret of *Prâṇâyâma* has his flow of breath thinned to a very low point. It is said with this very thing in mind :—

> "Having drawn the breath in at some length, he should then give it out very slowly."

As a chariot with restive horses is drawn away from its

course to any place whatever, till the driver, checking the horses through the reins in his hand, restores them to the right path, so the mind, dragged hither and thither by the senses, is held in perfect check on the string of *Prâṇa* being held tight in control.

It has been said, 'he should apply himself to restraint of breath,' and so on. This 'restraint of breath' is elsewhere thus described :—

"With *Prâṇa* properly laid out one should thrice repeat the
"*Gâyatri* with the *Vyâhṛti*, the *Praṇava* and the *S'iras;*
"—this is *Prâṇâyâma*. *Rechaka*, *Puraka* and *Kumbhaka*
"are the three *Prâṇâyâmâh*. Drawing the air up, and
"entirely emptying the *âkâśa*, one should concentrate
"on the idea of this supreme void:—this is *Rechaka*.
"As one sucks in water by elongating the lips to make,
"as it were, a pipe, resembling the stalk of a lotus, so
"should the air be drawn in for *Prâṇâyâma*:—this is
"*Puraka*. Neither giving up nor taking in any air,
"nor moving any of the limbs, one should concentrate
"on the idea of this supreme fullness :—this is
"*Kumbhaka*."

In order to expel all air from within the body, the *âkâśa*, that is the body, should be emptied of all air, by raising it up from within. Having thus emptied the body of all air, not a particle should be allowed to re-enter, and control should be exercised on this idea of perfect void :—this is *Rechaka*.

Kumbhaka is of two kinds : internal and external. Vasishtha thus describes both :—

"The *Apâna* having died out, *Prâṇa* does not rise in the
"heart,—this condition is that of *Kumbhaka* experienced
"by ascetics. *Prâṇa* having subsided without the
"body, *Apâna* does not rise up within—this condition
"of fullness is that of external *Kumbhaka*."

Inspiration interferes with internal *Kumbhaka*, expiration with external; motion of any one of the limbs interferes

with either, for inspiration or expiration necessarily accompanies all motion. The sage Patanjali describes *Prâṇâyâma*, which is the next stage after posture, in his Aphorisms, thus: "This (posture) being accomplished, *Prâṇâyâma* follows the cutting off of the course of inspiration and expiration." It should not be thought that, though there is suspension of this course in *Kumbhaka*, it is impossible for that suspension to be present in *Rechaka* and *Puraka*; for, by constant practice with gradual lengthening of the several periods, the natural even course of *Prâṇa* is invariably modified to some perceptible extent. This practice is spoken of by Patanjali thus: "It is external, internal, or steady; regulated by place, time, and number; and is long or short;" "*Rechaka* refers to external (breath);" "*Puraka* to internal (breath);" *Kumbhaka* to (the breath) held within."* Each of these has to be measured by place, etc. In the natural course of *Rechaka*, the breath rising from the heart expires out at the nostrils, and becomes imperceptible at a distance of twelve digits from the tip of the nose. Practice gradually raises the breath from the navel or the rectum (instead of from the heart), and renders it imperceptible at a distance of twenty-four or even thirty-six digits. The rising of the breath from the navel or regions below, through excessive effort, is discernible within by the sensation round the region whence it rises. Externally we can measure the length by holding a piece of cotton against which the expired breath may strike and indicate its existence by affecting the lump. This is measuring by 'place.' Let the student next ascertain how many times he is able to (mentally) repeat the 'word-of-glory' during one *Rechaka* (as it naturally flows). Supposing this number stands at ten or twenty or thirty, let him measure the time by this number, and let him then take measure of the times he does the *Rechaka*, such as ten this month, twenty the next, thirty the one following, and so on.

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* These three *Sutras* from *Rechaka*, etc., are not found in the published editions of the Yoga-Sutras; *vide* my translation, page 51.

Thus, through time, may be measured number also. Thus is *Prâṇâyâma* measured by place and time. Number is measured by doing ten, twenty or thirty *Prâṇâyâmâh*, *per diem.* The same should apply equally to *Puraka.* Though in *Kumbhaka* it is impossible to apply the place-measure, there certainly is no difficulty in measuring it by time. As a thick lump of cotton becomes long and thin on being spread out, so does *Prâṇa* become long and thinly perceptible on being made the subject of proper study through slow increase of the measure of place, time and number. Patanjali speaks of a kind of *Prâṇâyâma,* other than the three beginning with *Rechaka* thus : "The fourth is that which has no reference to the external and internal." The *Kumbhaka,* following upon expiration of all breath from within according to one's power, is external *Kumbhaka* ; the same after inspiration of breath according to one's power, is internal *Kumbhaka.* The *Kumbhaka* that subsits independently of these two is the fourth, described as other than the one described before and known as *Kevala-Kumbhaka.* The three processes beginning with *Rechaka* are for those who find in themselves strong tendency to sleep, slothfulness, and the like ; the fourth—*Kevala-Kumbhaka*—is for those who are beyond such tendencies.

The result of *Prâṇâyâma* is thus set forth in the same book of Aphorisms: "Thence is destroyed the covering of light." The Light is the light of *Sattva*; that which obscures this native light is the cause which manifests itself in sleep, slothfulness, and the like ; this is removed by the practice of *Prâṇâyâma.* Also "The mind becomes fit for absorption." Absorption is contemplation from fixing of the mind on some place, such as the seven *plexuses* distributed in the body respectively at the rectum, the genetive organ, the navel, the heart, the throat, the middle of the eye-brows, the crown of the head. "Contemplation is the fixing of the mind on something." The *S'ruti* too corroborates this :—

" Fix thyself first on the mind, the ever active instrument
" of internal imaginings, then fix it on *Âtman,* and

"remain full of the idea of Self;—this to the wise is "proper contemplation."

The mind freed, through *Prâṇâyâma* of its native restlessness caused by the inherent property of energy (*Rajas*) and of its native indolence caused by the inherent property of grossness (*Tama*), becomes fit for such contemplation.

Now in the words "application to *Prâṇâyâma* with such tact as the teacher may describe," the word 'tact' used in this connection implies any one of the several processes well-known to *Yoginah*, such as the whirling of the *Meru*, *viz.* the head, the moving of the *Uvula* with the tip of the tongue, contemplation on the Light at the navel-plexus, use of drugs calculated to stupify and exhalt the senses, and so on.

This finishes the several ways of dissolving the mind, *viz.* application to spiritual science, company of the good, abandonment of latent desire, restraint of breath, enumerated (in a verse*) at the beginning (of this section).

Henceforward we touch upon 'trance' as another means to the same end. The last two of the five stages of the mind, with total forgetfulness of the preceding stages, make up what is called 'trance'. 'Distraction, dormancy, constraint, concentration, absorption, are the five stages of the mind' (*i. e.*, of mental activity). The mind led away into life-of-the-lower-Self or into the world and its ways or into concern of the body and its surroundings is in the stage of distraction. The mind over-powered by sleep or slothfulness is in the stage of dormancy. The mind obeying control, only on occasion, and resting in contemplation for a time is in the state of constraint. Of these three the first and second stages of mental activity have nothing whatever to do with trance. The mind being distracted, no *Yoga* is possible; for, trance which is a (collected) condition of the mind cannot then be maintained. In other words, trance is destroyed

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* See page 98.

in no time, in consequence of the mind being in a state of distraction, even like seeds which are immediately burnt to ashes in hot embers. That condition which gives placid sight of the thing on which the mind is fixed for the time, which puts an end to all ills, which loosens the tie of *Karma*, and which leads it (the mind) to the state of utter suspension of active functioning is called *Samprajnâta-Yoga* (conscious trance). When all functioning (of the mind) is at end, the same is called *Asamprajnâta* (unconscious ecstacy). The concentration which is the ground of the former kind of trance is thus spoken of in an aphorism: "Then again the repressed and the revived are equally (present in) consciousness; this is that condition of the mind which is transformation into unity."* The 'repressed' are impressions put out, and therefore *past*. The 'revived' are impressions produced, and therefore *present*. They are present in consciousness, *i. e.*, in the mind. The repressed and the revived are equal only when each of them relates itself to the same thing in succession. Such transformation of the mind is called 'transformation into unity', in other words, concentration. Trance, the stage of ripened concentration, is thus described: "Trance-transformation is the setting and rising of distraction and concentration respectively."† The mind moved by the property of Energy (*Rajas*) runs after objects, one after the other. This 'distraction' slowly diminishes by special effort put forth in that behalf by the ascetic, and is succeeded by 'concentration.' The transformation of the mind into such concentration is called 'trance.'

Of the eight stages, leading to this trance, Forbearance, Observance, Posture, Regulation of Breath, and Abstraction are only exterior. Forbearance is thus spoken of in the Aphorisms:‡ "Forbearance consists in abstaining from killing, falsehood, theft, incontinence, and greediness." Forbearance (*Yama*) is that which bids one *forbear* from prohi-

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* Yoga-Sutra Ch. III., Aph. XII.

† Ch. III; Aph. XI.

‡ Ch. II., Aph. XXX.

bited acts such as killing and the rest. Observances are set forth thus :* "Observance consists in purity, contentment, mortification, study, and resignation to *Is'vara.*" Observance (*Niyama*) is that which turning one way from acts with desire, the cause of incarnation, leads him to *observe* such duties as tend to liberation. The difference in the keeping of these two is thus shown in the *Smṛti* :—

> "The wise should attend every moment to Forbearance, it "matters not if he ever neglects Observance; for, one, "devoted solely to Observance, falls from neglect of "Forbearance. One devoted to Observance and neglect-"ing Forbearance meets with sure destruction, not one "careless of Observance but sure of Forbearance. Thus "taking correct measure of the strength of each, the "wise should direct his mind mostly to Forbearance."

The results of Forbearance and Observance are thus described:† "Suspension of antipathy (on the habit of non-"killing being acquired), fruitfulness of all acts (on "veracity being confirmed), approach of all jewels (on "theft of all kinds being given up), attainment of "supreme vigour and freedom from the danger of rebirth "(on giving up incontinence), and knowledge of the how "and wherefore of existence (on abstinance from "greediness)." "From purity arise disgust for one's "own body and non-intercourse with others; clear "passivity, pleasantness of mind, fixity of attention, "subjugation of the senses, and fitness for commu-"nion with soul." "Superlative happiness from content-"ment." "From mortification, after the destruction "of impurities, arise occult powers in the body and the "senses." "By study is produced communion with the "desired deity." "From resignation to *Is'vara* (results) "the accomplishment of *Samâdhi* (trance)."

Posture and Regulation of breath have been defined and explained before.

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* Ch. II., Aph. XXXII. † Ch. II., Aph. XXXI—XLV.

Abstraction is thus given :*—"Abstraction is, as it were, the imitation of the thinking principle by the senses, on withdrawing themselves from their respective objects." Sound, touch, form, taste, smell, are the objects turned away from which the senses ear and the rest, stand abstracted within, imitating as it were the then condition of the mind. Says the *S'ruti* :—

> "The five having sound and others for their objects and "mind ever restlessly active should all be meditated "upon as so many rays of the one effulgent Self;—this "is Abstraction."

'The five having sound and others for their objects' are the five senses beginning with the ear. These and the mind which makes the sixth sense should all be turned off from their respective objects and should be thought of as so many rays of the inner Self. This is called *Pratyâhâra*—Abstraction. The result of Abstraction is thus given :† "Then follows the greatest mastery over the senses."

Then are described Contemplation, Meditation, and Trance in three other aphorism :‡ "Contemplation (*Dhâraṇâ*) is the fixing of the mind on same place." "Meditation (*Dhyâna*) is continuous flow of consciousness in regard to the same." "The same when conscious only of the object, as if unconscious of itself, is Trance (*samâdhi*)." The 'place' has been spoken of before while talking of the plexuses. Other 'places' are also thus hinted at :—

> "The wise fixing his mind upon the ever functioning char-"acter of itself should reduce it to the Self—the "unfailing subject of contemplation. This is contem-"plation."

The mind thinks of every possible object, let it think every way of nothing but the Self; effort in this direction is the 'reducing' of the mind to the Self.

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* Ch. II., Aph. LIV.

† Ch. II., Aph. LV.

‡ Ch. III., Aph. I—III.

The 'continuous flow of consciousness' spoken of in reference to Meditation means one unbroken consciousness of some one Tattva. This is of two kinds: broken at times and entirely unbroken. The former is Meditation, the latter Trance. These two are thus spoken of by the great ascetic Sarvânubhava :—

"As *gnosis* of the kind just described comes of concentra-
"tion of the mind, hence is given out the proper
"method of Meditation—the means to such *gnosis*.
"Meditate upon that blissful consciousness (*chidâ-*
"*nanda*), the residual Ens (*sat*), after all distractions
"have been done away with by pitting one image
"against another, as thoughts come in and go out of
"the mind." Also "That continuous mental attitude
"wherein runs the unbroken flow of consciousness,
"'I am *Brahman*,' devoid of all tinge of egoism, is
"called *Samprajnâta-Samâdhi* (conscious trance), the
"ripened condition of Meditation.

This has been thus explained by the feet of our divine Lord (S'ri S'ankarâchârya) :—

"The native form of the subject, highly transcendant like
"*Âkâśa*, self-illumined for once and for ever, unborn,
"one, immutable, unconditioned, all-pervading, without
"a second ;—I am this, the ever liberated word of
"glory. The subject is my Self all pure and beyond
"all modification whatever, having by nature nothing
"for its object; the unconditioned All, pervading
"every thing before, after, above or below stands fully
"reflected in this Self. I am unborn, immortal, un-
"decaying, undying, self-illumined, all-pervading,
"without a second, transcending all causation, en-
"tirely pure, ever content, whence verily ever liberat-
"ed."

It may here be asked why 'conscious trance' which is only a subordinate kind of trance, should be described thus in

place of that trance which comes after Meditation as the eighth in order (from *Yama*, etc.). This is no mistake, for, there is no such sharp distinction between the two. To illustrate. Mâṇavaka learning the *Veda* stumbles at every step and regains the right point every time he so stumbles; having finished the whole course, and being master of the subject, he never stumbles, even to the extent of making no mistake while inattentively taking a nap over the lesson he teaches. In the same manner, different stages of perfection mark the difference between meditation, trance and conscious trance, the point to be gained being the same throughout. Contemplation, Meditation and Trance are internal means of Conscious trance, being confined to the mind. The five beginning with *Yama* are external. This has been thus* spoken of: "The three are more intimate than the others." The internal means being gained from some past or present good acts, much labour towards accomplishing the external ones is not necessary. Though Pâtanjali has variously described *Samprajnâta*—and *Savikalpa*—and other kinds of trance in reference to the physical elements, their subtile counterparts, the senses and egoism, we pay no heed to them inasmuch as they have for their aim the acquisition of certain occult powers such as disappearance, etc., and inasmuch as they each and all run counter to the real (absolute) trance which leads to liberation. Thus run the Aphorisms† in this connection: "These are obstacles in the way of *Samâdhi* (absolute trance), and are powers in moments of suspension." "(There should be) entire destruction of pleasure or pride in the invitations by the powers (of various places), for there is possibility of a repetition of evil." The 'powers of various places' are the several gods. It is heard that Uddâlaka, though thus favoured by the gods, disregarded them, and took to absolute trance (*Nirvikalpa-Samâdhi*) alone. The same is gathered from the following dialogue:—

* Ch. III., Aph. VII.

† Ch. III., Aph. XXXVII and LI.

Râma :—

"Oh best of the knowers of Self, tell me why in those who "are liberated while yet living (*Jivanmukta*) are not "seen *powers* such as soaring up in the sky and the "like ?"

Vasishtha :—

"One ignorant of Self being yet in bondage hankers after "occult powers such as soaring up in the sky and the "well-known eight *siddhis* beginning with *aṇimâ*. Oh "Râghava ! these are attainable by proper materials, "proper incantations, proper practices, proper ob- "servance of time, and proper devices ;—this is "no sphere of the knower of Self, he has eye for "nothing but the Self. Content in Self with Self he "pursues not the imps of *Avidyâ* (ignorance), he knows "all things whatever as so many forms of gross "ignorance. How is it possible for the knower of Self "who has risen above ignorance to drown himself in "them ? The power of materials, incantations, action, "time, and the rest, though conducing to the acquisi- "tion of occult powers, helps not a jot towards nearing "the highest condition of beatitude. The light of "Self which dawns upon the attainment of self- "consciousness, only on the cessation of all desire "whatever, can never be found by one whose mind is "yet immersed in the desire for occult powers." Also, "None of the objects of this world afford pleasure to "the real knower, even as rude village-women have "no charm for the gallant in fast love with the polished "lady of fashionable life." And again "The *Jivan- "mukta* feels no surprise nor wonder even if the sun "were to cool down to the lowest point or the "moon to rise in temperature to the highest degree, "nay even if the flame of fire were to burn below the "fuel instead of above it. He feels no curiosity for "any of these and many other wonderful things, look-

"ing upon them all as so many forms of the one Self, "expressing himself in a variety of ways during expe- "rience." And he concludes, "He who even after "realisation of Self desires occult powers will easily "gain them, by degrees, from means tending to that "end."

Conscious trance (*Samprajnâta-Samâdhi*) relating to Self, leads to destruction of *Vâsanâ* and absolute ecstacy (*Nirodha-Samâdhi*) ; whence I have spoken about it at some length.

Hence I begin to describe this absolute ecstacy with its five stages. This ecstacy is thus defined in the Aphorisms :"*

"Intercepted transformation is the transformation of the mind into the moment of interception,—the impressions of distraction and interception going out and rising up respectively." The 'impressions of distraction' are unfavourable to *Samâdhi*. These have been set forth while speaking of the trance of Uddâlaka :—

"When shall I find undisturbed rest in that holy of holies, "free from all *thinking* whatever, even like a cloud "resting on the top of mount Meru ! Uddâlaka with this "anxiety daily at heart forced himself into a posture "for the study of deep Meditation. His mind being "drawn hither and thither like a restless monkey, with "various objects of enjoyment, he found not that "steadiness in trance which leads to the supreme "ecstacy of bliss. The ape—his mind—drawn off at

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* Ch. III., Aph. IX. The words 'intercepted transformation' is a literal rendering of that transformation of the mind which is called *Nir dha-parinâma* leading to *Nirodha-Samâdhi*, here rendered by the words 'absolute ecstacy.' The point is the utter emptying of the mind of all thought other than the one on which it stands intercepted, so to speak. The supreme fullness of the mind with this idea even up to the forgetfulness of such experience may, taking the positive aspect of the state, be described as 'absolute ecstacy.'

"times from external objects would run to the variety "of things stored within; from them again it would "now and then break away to external objects;— "his mind thus kept up flying hither and thither like a "frightened bird. He saw at times a large patch of "light, resembling the rising sun, at other times he "saw the *Âkâśa* or heaven immersed in utter dark- "ness. These images thus rising up at random, he "cut them off with one strong effort of his mind even "like a valiant hero cutting off his enemies with "one stroke of his sturdy weapon. The crowd of "imaginings being thus laid at rest, there dawned in the "*Âkâśa* of his heart the sun of Discrimination dimmed "with the clouds of ignorance floating over the sur- "face like so many thin coatings of black soot. "Even this he dispelled with the light of the sun of "proper *gnosis*; and, on all darkness being dispelled, "he saw a huge mass of effulgence within. He "scattered it off, like the young elephant a forest of "lotuses; the light having disappeared, the mind of "the sage began to reel in slothful indolence, ending "in that sleep which is experienced by lotuses at the "close of day. He soon shook off even this, when he found "himself awake to the consciousness of all-pervading "*Âkâśa*. This too being demolished, his mind sank "into stupefaction, whence this large-hearted sage raised "it out with effort. Thus attaining at the end the "indescribable condition beyond light, darkness, sleep, "stupefaction, and the like, the mind of the silent as- "cetic found supreme rest for a moment."

These 'impressions of distraction' are daily and hourly wiped off from effort put forth by the ascetic in that behalf, and 'impressions of interception' continually grow in their place. 'Interception' (of transformation) being thus accomplished, the impressions (of interception) follow the mind in all and every moment. Thus is accomplished the mind's 'transformation into the moment of interception.'

It may here be asked: the rule is 'all objects whatever except consciousness continue to undergo transformation every moment'; and the mind should, in accord with this rule, be stated to undergo unbroken transformation for all time whatever. This is no doubt true. This continuity of transformation is plain in the mind *out* of trance. The question remains how about the mind in trance? With the view of meeting this difficulty, the next Aphorism is made to say: "Its flow becomes steady by impressions." As fire burns more bright with every fresh addition of sacred fuel and clarified butter, and as on the material being burnt up it burns at first a degree lower than before, and continues gradually to burn lower and lower; so, indeed, does the mind taught the way of 'intercepted transformation' become more and more confirmed in the habit, and acquire unbroken steadiness. In the acquisition of this habit, the impression born of every previous effort serves as cause of the steadiness that subsequently follows. The Lord thus clearly describes this 'steady flow':—

"When the mind brought under control stands centred in the "Self, and when the student stands regardless of all de- "sires whatever, then, indeed, is he said to be in the condi- "tion of *Yoga*. We are put in mind of the flame of a "lamp protected in some place not open to the breeze, "and therefore not flickering any way. The well- "controlled mind of the *Yogin*, applying himself to the "*Yoga* of Self, is verily in that condition. Know that "to be the best *Yoga* wherein the mind held fast in "steady application finds supreme rest, wherein seeing "Self with Self (in all things whatever) it loses itself "in the bliss of Self. Then he knows that absolute bliss, "which is revealed only in the light of supreme in- "telligence (*Buddhi*), being beyond the senses; and "experiencing this nothing moves him away from it. "Having found it, he looks down upon all gain what- "ever and howsoever large; even crushing evil or misery "shakes him not from his position. Know this as the

> "true *Yoga* which is characterised by the absence of
> "all touch of evil; this should, by all means, be
> "practised with hearty untiring resolution."

Next are mentioned the means of absolute ecstacy :—"That is the other which is born of effort leading to the suspension of transformation and which has only impressions for residual." 'Suspension of transformation' is suspension of the mind's activity; and 'effort' for bringing about this suspension refers to strong personal effort which being frequently repeated accomplishes the suspension. It is 'other' than conscious trance spoken of in the preceding Aphorism; that is to say, it is, so to speak, unconscious 'absolute ecstacy' (*Asamprajnâta-Samâdhi*). The mind knowing no transformation in that condition is difficult to understand whence it is said 'which has only impressions for residual.' In other words, the mind is there but only in the form of residual impressions. The being produced (of this condition) from 'effort leading to the suspension of transformation' is thus clearly set forth by the Lord :—

> "Completely abandon all desires born of imagination, and
> "exercise control every way on the senses through the
> "mind. With patience and perseverance as its guides,
> "the mind may pacify itself gradually and by slow
> "degrees. Turn the mind firmly to (thy) Self, cease
> "to think of anything besides; control it back into
> "the Self from wherever this unstable slippery thing
> "should run out of itself."

Garlands, perfumes, women, children, friends, mansions, property, and the like, though full of many evils, well-known to the discriminating souls versed in the science of liberation, deceive through the power of beginningless *Avidyâ*, by producing an illusion which makes you imagine the very evil as so much good. From such 'imagination' arise 'desires' of the form of a peculiar hankering after these objects. It has been said :—

"All desire has its root in imagination, even sacrifice is
"born of imagination ;—Oh Desire! I have learnt the
"secret of thy birth, it is Imagination ; I shall take
"care to avoid all imagination, and I am sure thou
"shalt in no time die out with thy root and source."

Discrimination being brought to bear on objects, and the evils attendant on them being rendered clearly palpable, desire turns itself away from them as from the preparation of milk taken in and vomited out by a dog. The word, 'all' is used to qualify 'desires' with the view of suggesting that even the desire for a place in the heaven of *Brahmá* or for the eight occult powers should be abandoned as much as the desire for garlands, perfumes, and the rest. The word 'completely' is used to prevent the recurrence of desire. One taking on the vow of not using any cereals for a month abstains from them for the time, but gets the desire at the end of the period. The word 'completely' implies: let it not be so in the case of this destruction of desire. Though on the abandonment of desire, all action with mental intention ceases, senses like the eye and the like cannot be prevented from cognising forms and the like in consequence of their very nature. This activity too may be controlled by strong mental effort. The words 'every way' used in connection with exercise of control over the senses imply the suspension even of such activity as has visits to holy places and sacred images for its end. The words 'gradually and by slow degrees' suggest that pacification is to be gained step by step, stage by stage.

These stages are seen to be four in the Kathopanishad: "The wise should fuse all speech into the mind, the mind into the Self that discriminates (*buddhi*), the discriminating Self into the great Self (*mahat*), and he should fuse this great Self into the Self, all peace and tranquility."

'Speech' is of two kinds: temporal and spiritual (*vaidika*). The first consists of all the ordinary prattle we find in the world, the second of certain forms of incantations, etc.,

enjoined by the Veda. Of these, temporal speech being the cause of considerable distraction, the ascetic should have nothing to do with it, even in moments of break. It has been noticed with this in view :—

"The bearer of one *danda** must have these seven : silence, posture, meditation, indifference, love of solitude, carelessness, equanimity."

The second kind of speech consisting of Vedic incantations etc., should be given up at the time of absolute ecstacy. This is the first stage relating to speech. Having mastered this stage with strong effort in a few days or months or years, the student should apply himself to the second stage referring to the mind. If all the stages be attempted simultaneously, the higher stages will fail through failure of any one of the lower steps. Eyes and the rest of the senses have, no doubt, to be brought under control, but their control may be considered as part of the control of mind or speech.

(With reference to this first stage) it may be asked what means the fusion of speech in mind ? Never does one sense get merged into another. This, however, comes of misunderstanding, for it is not actual merging that is meant by the said fusion. Speech and mind produce innumerable distrations, and speech being brought under control at the beginning, mental activity alone will remain to be dealt with. This is all that is meant by the fusion.

Control of speech being confirmed into a habit as in the case of cows and horses and buffalos and the like, the mind should be fused into the 'Self that discriminates.' The Self is described as three-fold : 'The Self that discriminates,' 'the great Self,' and 'the Self that is all peace and tranquility.' That which *knows* 'here is this Self,' in fact, the condition of *knowing*, the sense of egoism, is here implied by the word 'discriminating' used to qualify the word Self. The instrument of such discrimination *viz.*, the mind being separately mentioned, this

* The *Ekadandin* as this order of *Sannyâsinah* is called.

discriminating Self is none other than the sense of egoism. Egoism is again twofold: Individual and Cosmic. 'Here I am, the son of so and so'—egoism of this form belongs to the first kind. The second kind of egoism consists in the mere consciousness 'I am,' which, being common to all beings is called 'Cosmic' *i. e.* great (*Mahat*). The Self conditioned by these two kinds of egoism is the 'Self that discriminates' and the 'Great Self.' The Self beyond condition is the 'Self that is all peace and tranquility.' All this proceeds from within without; that is to say, the Self all peace and tranquility is the inmost consciousness of all, being all pure thought; in It subsists original matter (*Mulaprakrti*), the force of manifestation, called the Unmanifest (*avyakta*). This manifests itself (further) as that which we described as Cosmic egoism, being then called the *Mahat*. This *Mahat* continues to externalise itself (still further) as individual egoism, which further develops itself into the mind expressing itself into the final development of speech and other senses. The *śruti*, with all this in mind, speaks of this series and the relation of its links from within without:—

"Objects transcend the senses, the mind transcends objects, "the intellect transcends the mind, the *Mahat* trans-"cends intellect, the unmanifest transcends the *Mahat*, "consciousness (*purusha*) transcends the unmanifest, "—beyond the *purusha* there is nothing which can "transcend Him or prevent Him from being the last "essence, the last resort (of all)."

It being so, it stands to reason how the mind, the source of all the variety of analytic and synthetic thought, should be fused in (individual) egoism; in other words, giving up all mental imaginings how the student should stand in the sense of egoism alone. It should not be supposed that this is impossible to do. For, the Lord has well said in reply to Arjuna's observation "It were easier to control the wind than this (mind)":—

"Indeed, oh long-armed one! the mind is very fickle and
"difficult to control; but oh son of Kunti! application
"and renunciation are sure to hold it in check. I am
"of opinion that *yoga* is impossible in him who has
"not his mind under full control; he who strives with
"his mind in control attains to it by proper means."

'Application' and 'renunciation' will be explained in the aphorisms of Patanjali. One 'who has not his mind under full control' is he who has not acquired firm steady mastery of the stage preceding the one he is in. He who is thus equipped is one 'with his mind in full control.' Gaudapâdâchârya has well explained with illustration the means which lead to *yoga*:—

"That patience which would empty the ocean drop by drop
"at the tip of a straw of the *kuśa*-grass, will, untir-
"ingly sustained, establish control over the mind.
"Though thou mayest be powerful enough never stand
"against many at the same time; such a one is sure
"to meet with defeat even as the ocean was foiled by
"the *tittibha*."

Students relate a parable in this connection, as told from of old by their teachers. The ocean carried with the ebbing of his tide the eggs of some bird laid somewhere on the sand bank. The angry bird resolved upon drying up the ocean, and began to throw out drop after drop of the water with its bill. Other birds of its kind pointed out to it the folly and impossibility of the act; but nothing daunted the bird made allies even of its critics and advisers. The sage Nârada observing the trouble and worry of so many birds constantly flying to and from the ocean took compassion on them, and moved Garuda, the lord of birds, to go and assist his kindred. The ocean feeling the drastic force of Garuda's wings was humbled into compliance, and restored its eggs to the puny bird.

Just as the eagle favoured the small bird, the Lord favours the

aspirant continuing with untiring application in the highest religion—control of mind. This untiring application comes of using expedients favourable to it from time to time during the course of study. This is after the manner of one eating cooked rice taking liquid vegetables and condiments etc., in the interval of every mouthful. Vasishtha says with this in mind :—

"Half the mind must be occupied with enjoyment, a fourth "with philosophy, and the remaining fourth with "devotion to the Teacher ;—this is the course for those "who have as yet made no progress. Having advanced "even a little occupy only a fourth of the mind with "enjoyments, half with devotion to the teacher, and "the remaining fourth with contemplation of philo-"sophy. The point being fully achieved the mind "should be divided half and half between philosophy "and renunciation on the one hand and meditation "and contemplation of the *Guru* on the other."

By 'enjoyment' is here meant the going about for alms to keep body and life together, or such duties as may occur in the way of one's class and station (*Varṇa* and *âśrama*). Apply yourself to *yoga* for say twenty-five or fifty minutes according to your capacity, spend the next hour in attending to what the *Guru* may explain in philosophy or failing that in serving the *Guru* in any manner you can ; then leave the body at rest for about an hour whereafter study some work on *yoga* for about the same time, and apply yourself again to the practice of *yoga*. Thus give prominence to *yoga* in all your acts throughout the day, fulfil them speedily and at once, and count when in bed at eve the total period of time you have spent upon *yoga* during the day. Taking note of this try to add to this time the next day or the next week or the next fortnight or the next month. If you thus increase the time by an hour or even by a few minutes every now and then you will find at the end of a year that you are able to spend the greater part of twenty-four hours on *yoga* and *yoga* alone.

It should not be thought that prominence being thus given to *yoga* other activity of every kind will come to an end; for he alone is fit for *yoga* who is totally free from all other activity of every kind. It is for this reason that Renunciation-of-the-accomplished is thought necessary. One should take on this condition, and ascend to *Yoga*, stage by stage, like any ordinary student or apprentice acquiring knowledge of his subject. As a student learns part or a quarter of one *Ṛk*, then a quarter, then a half, then a whole *Ṛk*, two *Ṛchah*, then a whole section and so on, and becomes a teacher in ten or twelve years; or as some apprentice engaging in trade acquires one coin, two coins, and slowly collecting his gains becomes a rich millionaire; so taking after the student and the apprentice, nay working as if with the same sense of emulation and rivalry why should one not find himself at the highest stage of *Yoga* in the same period of time? Suppressing, therefore, even like Uddâlaka, all imaginings welling up in the mind, by main personal effort, 'fuse the mind into the Self that discriminates' *viz.* into Egoism.

Having gained mastery over this second stage indicated by entire suspension of mind, confirmed into a habit as in the case of children and dumb persons, the aspirant should fuse this 'Self that discriminates' *viz.*, the sense of individual egoism, into Cosmic egoism *viz.* the *Mahat*. As even under the effect of the slightest tendency to sleep we find natural suspension of individual egoism, so indeed, does individual (*i. e.* particular) egoism cease, even without sleep, in the case of one who is trying effectively to forget it. This condition resembling what is known to the world as the slothfulness that predisposes to sleep and answering to what is called formless perception (*nirvikalpaka jnâna*) by the logicians (*Naiyâyikas*) is the third stage having nothing in it but (consciousness of) the *Mahat*.

Having mastered this stage by dint of application, the aspirant should fuse this 'great Self' of the form of 'Cosmic egoism' into the Self, which on account of being beyond all

conditions, is 'all tranquility and peace' and whose nature is all pure consciousness. It has been said: "Having subordinated the *Mahat* let pure consciousness alone subsist." Here too, the aforesaid effort at forgetfulness is even more useful than in that stage. A student learning the *śastra* requires every line to be interpreted and explained to him till he is able to understand any lines whatever at first sight, but as soon as he acquires this power the rest of the book is plain to him without any help. In the same manner the aspirant who has mastered every preceding stage finds of himself the means to accomplish the stage that succeeds. The commentator on *Yoga* says to the same end:—

"*Yoga* should be known by *Yoga*, *Yoga* grows from *Yoga*;
"that *Yogin* who applies himself to *Yoga* with steady
"application finds supreme bliss (in *Yoga*)."

Yoga here means the stage that succeeds, this should be approached through *Yoga*; that *yogin* who carefully considers the connection of stage with stage and goes from one to the other in this manner gains supreme bliss.

(A doubt suggests itself at this point). As between the 'great Self' and the 'Self that is all peace and tranquility' the *avyakta* (unmanifest, undifferenced) has been given in the *Sruti* as the material cause of *Mahat*, it remains to see why the *Mahat* is not fused into this *avyakta* before it passes to the 'Self that is all peace and tranquility.' The reply is that the passage is not through this *avyakta* because it would tend to what is known as *laya* (dissolution). As a jar (of earth) is not dissolved on being kept in water which is not its material cause, but is fused with the clay which is, so is the *mahat* not dissolved in the Self, though it will be dissolved in the *avyakta*. And annihilation of one's self is certainly not the aim of existence. (Again because) interception (*nirodha*) of *Mahat* in the *avyakta* is of no use in the realization of Self, which is attained only 'by the sharp intellect of those who are trained to minute observation.' And moreover, in the section under consideration 'realization of Self' being set forth as an

object, 'interception,' if at all desirable, is given only as the means of acquiring this 'sharp intellect.' And lastly this kind of annihilation like dissolution, is within daily experience at the time of sleep; no special effort is necessary to accomplish it. (Thus is interception in *avyakta* not necessary nor useful).

(Another doubt may here conveniently find its answer) Conscious ecstacy (*samprajnâta-samâdhi*) to be brought about by contemplation, meditation, and trance being of the form of one-pointedness of all mental transformations is useful as a means towards the Sight (of the Self that is all tranquility and peace). When, however, the mind is intercepted in the 'Self that is all peace and tranquility' and thus thrown into the condition of unconscious ecstacy (*asamprajnâta-samâdhi*), how can it be of any use towards the Sight? The reply is that sight (of the Self) being ever self-sustained is impossible to prevent; and that it has been said in the S'reyomârga with the same in view: "The mind ever stands by nature taking on the "form of the Self and not-Self; it should be made to take on "the form of Self to the exclusion of not-Self." A jar of earth as soon as it is produced comes forth full of all-pervading *Âkâśa;* human effort turns it to the use of fetching water or storing rice and so on, after its production. Though the water etc., thus put into the jar may be taken out, the *âkâśa* (in the jar adhering into it since its production) cannot at all be disturbed; nay so much so that it continues to be there even though the jar be hermetically sealed. In the same manner the mind as soon as it is born is all full of the consciousness of Self (*âtmachaitanya*). It takes on, from religious merit and demerit, the cause of all fruition whatever, the form of jars, cloths, colour, taste, pleasure, pain, and modifications of the same kind, even like melted copper poured into crucibles of various size and make taking on the form of that size and that make. And though the mind be prevented from taking on the form of not-Self such as colour, taste, and the like, it is not possible to prevent it from taking on the form of the Self, for no external cause is required in the process. Thus then the mind prevented from all modification

by trance which consists of the practice of 'interception'; rendered sufficiently sharp and acute in consequence of being, as it were, the *residuum* of all impressions whatever; confined to one point because turned to the unit of consciousness alone;—such a mind realises the sight of *Átman* without any break or obstacle. The author of the Vârtika as well as Sarvânubhava Yogin say to the same effect:—

"The mind takes on the form of pleasure and pain and the "like from causes born of (spiritual) merit and "demerit; it becomes all light—the causeless native "form of Self—from taking on the form of the Thing "(*viz.* the Self). This condition of the mind free from "all modifications whatever, resembling a light of "supreme bliss, is unconscious ecstacy (*asamprajnâta-* "*samâdhi*) the favourite of the *Yoginah*."

Though thus realization of Self is ever undisturbed and by nature eternal, application to the practice of 'interception' is useful in that it prevents modification (of the mind) into the not-Self. It has, therefore, been said: "Fix the mind in the Self and think of nothing besides."

As the science of Yoga concerns itself only with diagnosis and treatment of the mind and its ailments, we find no direct mention of the realization of Self where it speaks of trance induced by interception. This, however, is suggested by implication; for having begun with "Yoga is the supression of the transformations of the thinking principle" it says in the very next aphorism: "Then the seer abides in himself.*" Though the 'seer' being always unaffected stands in himself, it appears as if disturbed from want of discrimination as to its own reflections in the variety of mental modifications arising in the course of evolution. Even this has been given in the very next aphorism: "But otherwise he becomes assimilated with transformations." Elsewhere too it has been said: "Fruition, being for another, is the

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* Yoga Sûtras Ch. I, Aph. II & III.

indistinctness of *sattva* and *purusha* ever apart* "; and also "Consciousness ever unreflected meditating on itself finds itself.†"

Though thus by Intercepted-trance (*niodha-samâdhi*) is clearly understood and realized the 'substratum of the ego' (*Tvam-padârtha*), a higher modification (of the mind), called *Brahma-vidyâ* (gnosis), must be induced through the Great Text (*Mahâ-vâkya*) in order that this individual ego may realize itself as the universal All (*Brahman*). Nor, even in realization of the pure (individual) ego is Intercepted-trance the only means; for, this realization comes even of careful discrimination of the *conscious* and the *unconscious*. Hence does Vasishtha say :—

> "Two oh Râghava ! are the paths leading to suspension of "*thinking*‡ : *yoga* which consists in controlling trans- "formations of the thinking principle, and *gnosis* "which consists in the *proper* eye for experience. "Some find it difficult to practice *yoga*, others cannot "grasp the analysis of *gnosis* ;—hence the Lord "pointed out these two paths."

But this 'careful discrimination' too is nothing apart from *yoga*, for, that modification which the mind undergoes at the moment of realization (of this distinction) is a kind of momentary conscious-trance. This is so ; still the distinction between conscious and unconscious trance is very great, both from their nature as from the means leading to them. The difference in nature is plain from the presence or absence of 'modifications.' As to means, contemplation and the rest being similar in nature to conscious-trance are immediate means of inducing it, whereas they being dissimilar by nature to 'unconscious-trance' which implies absence of all 'modification' whatever, are only mediate means of inducing that

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* Ch. III, Aph. XXXV.

† Ch. IV, Aph. XXII.

‡ Meaning modifications of the mind.

trance. So runs also the aphorism : "Even it,* is foreign to the unconscious."

But this though 'foreign' to the 'unconscious' is of use in that it prevents modifications of the mind into things which are not-self. This has been rendered clear in an aphorism : "In others (it) is preceded by faith, energy, memory and discrimination.†" Having said, in the aphorism preceding this, that gods and others understand trance from the very moment of birth, this aphorism has been addressed to men. This *yoga* alone is to me the highest means of attaining the ultimate end of existence ;—conviction of this kind is called 'faith.' Such faith is born of frequently hearing the praises and benefits of *yoga*. It is said :—

"The *yogin* is greater than the ascetic, nay even than the man of *gnosis*. He is greater even than the man devoted to action. Try, oh Arjuna ! to be an *yogin*."

Yoga is higher than asceticism of the kind of *Kṛchchhra*, *Chândrâyaṇa* and other austerities of the same kind, inasmuch as it leads to higher conditions of being. It is greater than *gnosis* inasmuch as it is the intimate, immediate, cause of *gnosis* and is also the cause of bringing the mind to a state of peacefulness. This kind of faith being confirmed, a peculiar 'energy' of the form 'I shall anyhow accomplish *yoga*.' comes of it in the mind. From this energy comes 'memory' of all the means of *yoga* to be then put into practice. Trance being properly induced after this 'memory' and the light of self being realized, there comes about that 'discrimination' which is all 'truth-bearing.' Unconscious trance is preceded by this 'discrimination' and has this 'discrimination' as cause, in the case of 'others' *i. e.*, in the case of that order of beings which is lower than gods, *viz.*, in the case of men. This 'discrimination' is thus given in the

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* That is *Samyama* which is one name for contemplation, meditation and trance. Ch. III. Aph. VIII.

† Ch. I. Aph. XX.

aphorisms : "The intellect is then truth-bearing."* 'Truth' means the proper knowledge of things as they are ; and that which gives such knowledge is 'truth-bearing.' 'There' that is to say in the light of self brought about by the height of trance. This 'truth-bearing' is further justified in an aphorism which runs : "Its subject is different from that of revelation and inference, for it refers to particulars."† Subtle, mediate, and distant things are not directly cognized by those who are not *yoginah* ; such things are known by 'revelation' and 'inference' by ordinary men. Knowledge derived from 'revelation' and 'inference' has reference always to the general nature of things. The knowledge that is here spoken of as peculiar to *yoginah* has reference to the particular nature of things and is properly called 'truth-bearing' on that account. That this peculiar perception of the *yogin* is a mediate means of unconscious ecstacy is proved by showing its usefulness towards that condition : "The impression thereof stands in the way of other impressions."‡ Having described the mediate means of unconscious-trance the author proceeds to describe effort towards prevention even of the condition (of these means) as the immediate cause of unconscious-trance : "The prevention of that even leads to the prevention of all, and thus to meditation without seed§" (*i. e.* unconscious ecstacy). This trance is similar to sleep and is capable of being experienced by that portion of consciousness which is the 'witness.' It should not be supposed that this condition is none other than sleep, as in it too there remains no modification of the mind ; for, the distinction between the two lies in the potential existence or non-existence of mind. It has been said by Gaudapâdâchârya :—

"The condition of the well-controlled mind of the en-
"lightened in unconscious ecstacy is different from
"sleep, not at all like it. It (the mind) is absorbed

* Ch. I. Aph. XLVIII. † Ch. I. Aph. XLIX.
‡ Ch. I. Aph. XL. § Ch. I. Aph. LI.

"in sleep, in this state of interception it is not "absorbed, but is itself all *Brahman* full of the light "of *gnosis* out and out."

It has been said also in the Mâudukya-*S'âkha*:—"Non-cognition of duality is common both to the *Prâjna* and "the fourth; but the first has the seed of sleep in himself whereas the second has it not. The first two "have dreamy sleep joined to them, the *Prâjna* has "only dreamless sleep; those who are confirmed in the "fourth perceive neither dream nor sleeps Dream comes "of perverted cognition, sleep is ignorance of the "truth; the inversion implied in the two being set "right, the condition of the fourth is easily realized."

"The first two" *i. e. Viśva* and *Taijasa*. "Perverted cognition" means cognizing the Unit as dual, cognizing the *Advaita as Dvaita*. This 'perverted cognition' of the *Viśva* and the *Taijasa* is called dream. Ignorance of the truth is called sleep. Sleep exists in *Viśva*, *Taijasa* and *Prâjna*. The false knowledge of these two—dream and sleep—being put to end through *Vidyâ*, the fourth that is the condition of the *Advaita* is easily realized.

It may here be asked; let there be all this distinction between unconscious-trance and sleep. Though this trance may be of use to one desirous of realizing the truth, as a means helping to the realization, still to one who has realized the truth that trance is no longer necessary to bring about *Jivanmukti*; for, bondage of the form of likes and dislikes is easy to destroy even by sleep. This is not so. Is it sleep that comes on occasionally of itself every day, the destroyer of bondage, or sleep that may last all time as the result of such study? If you grant the first alternative is it bondage prevailing during the time of such sleep that is destroyed or any other bondage also? The first is not possible inasmuch as such argument is irrelevent. Even fools experience no bondage of the form of mental suffering in sleep; for, if it were otherwise the possibility of effort too cannot be denied to that condition. The second

contingency is quite absurd; sleep coming on at a particular time can certainly not deal with bondage having existence at some other time. If it were so every fool will easily free himself of all the mental pain he has acquired during waking and dream. And as to 'sleep that may last all time' it is impossible to induce such sleep by study, for sleep in itself is entire suspension of all activity whatever. It is therefore plain that even those who have realized the truth must resort to unconscious-trance for the purpose of destroying mental suffering.

The first stage of such trance is restraint of speech as in cows and the like; the second is mindless-ness as in children and idiots and the like. The third stage consits of absence of all sense of egoism as in the condition of semi-conscious sleep. The fourth stage is freedom from all relation with cosmic egoism (*Mahat*) as in deep sleep. It is with reference to these four stages that it has been said * "Pacify (the mind) gradually." Of this pacification the 'intellect sustained by strong patience' is the surest means; for, the greatest patience is required in exercising proper control over cosmic and individual egoism as also over the mind and the rest which all forcibly tend to externalize themselves, even as in intercepting the flow of a stream running with main force undermining even the banks between which it runs. The intellect here means proper discrimination. One should pass on to the second stage after having carefully understood through this discrimination whether the first stage is mastered or not. If the very first stage be not as yet fully gained, the same should be studied over again, by carefully discriminating the course of development every time. "Fix the mind in the self":†—the words, initiating the other half of the verse, refer to the fourth stage and study proper to that stage. Says Gaudapâdâchârya:—

"The mind distracted by desires and lost in enjoyment,
"as also finding easy comfort in oblivius lethargy

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* In the Bhagavadgitâ. Ch. IV.

† This is the beginning if the other half of the verse referred to above.

"should be brought back to itself by proper remedies, "for, lethargy and desire are equally injurious. It "should be turned away from the pleasures of hope "and desire by memory of the evil that pervades all "mortal things; it sees not the things of this "world as soon as it is filled with the idea of all being "nothing apart from the Unborn. Arouse the mind "if it fall into lethargy; pacify it back into its place "if it run out; persuade it by proper knowledge if "it tend to the objective;—touch it not when it has "found the condition of evenness. Taste not the bliss "thereof, be intellectually free form all attachment, "thus bring the mind to a point and make it "absolutely steady with every possible effort. When "the mind rises above lethargy and distraction, then "indeed it becomes that *Brahman* which has no "character and which has nothing to do with study "of any kind."

Lethargy, Distraction, Cupidity and Evenness are four conditions of the mind. The mind in the attempt to intercept its activity and bring it to a point, though turning away from objects, may run, from acquired tendency, into lethargy and sleep; at such moment it should be roused into action by effort or by warding off the cause of sleep. The causes of such lethargy are keeping immoderately awake, indigestion, heavy meals, over-feeding and fatigue:—

"Take necessary sleep, eat as much as may be easily di- "gested, find out some solitary corner free from "fatigue and fatiguing things, sit there rising above all "desire without much effort, or practice *prâṇâyâma* "after the manner prescribed for study."

If the mind roused from lethargy should, from daily experience of wakefulness, run out to the pleasures of hope and desire, bring it back to itself by memory of the misery of all pleasure and hope as set forth by persons who know; or by wiping away all things from sight on filling it with

memory of the Unit—*Brahman*—described as unborn and so forth in philosophic treatises. Cupidity is a very acute form of mental disease; it is of the form of strong vivid impressions of like and dislike. The mind absorbed in cupidity appears as if in trance, being above lethargy and distraction; but in truth it is fixed to a point all misery and evil. The mind thus fixed should be distinguished from the mind fixed in trance. Having understood that this is no trance, one should set himself about curing it of this cupidity like lethargy and distraction. Evenness refers to *Brahman;* for it has been said:

"The highest lord pervading all is Evenness itself."

'Lethargy, Distraction, Cupidity' being overcome the mind betakes itself, as it were by the law of residual survival, to the condition of Evenness. Move not the mind when it has found that condition, through any misunderstanding of the condition as lethargy or cupidity. Learn to distinguish between this condition and lethargy and cupidity by sharp intelligent discrimination and keep the mind for as long as you can in this condition. The mind being fixed in this condition, highest bliss, the very essence of *Brahman,* is well realized. This bliss is described as:—

"The bliss that is transcendent, understood of the intellect
"alone, beyond the reach of sense."

The S'ruti too has it:—

"That bliss which is experienced by the mind purified of
"all dross from the practice of trance and fixed in
"*Âtman* cannot be described in words, it is understood
"by the inner sense alone."

The bliss of *Brahman* thus revealed in trance is spoken of in the said *Smṛti* and *S'ruti* as cognizable by the intellect; the master* on the other hand, says "Taste not the bliss thereof" and does not leave this bliss to the cognizance of the intellect. How should this be reconciled with what has

* Gaudapâdâchârya.

been said above? This is not difficult. The master's reference is not to the bliss coming of intercepting (the modifications of the mind), but to such bliss as attaches itself to moments of break. The pleasure of cold sensations experiensed by one immersed in the depths of the Ganges at midday in the hot season passes all description at the time, but is capable of being described on coming out of the waters; the bliss of self though being experienced, even during sleep, by certain subtle forms of *avidyâ*, is impossible to perceive by formal modifications of the inner sense, at the time, but is clearly inferrible on waking. In the same manner the experience of bliss during trance, spoken of in the said text, is through the mind free from all modifications whatever or existing in a very subtle condition being only of the form of residual impressions (of itself). The 'Taste' spoken of by the master is of the kind of formal inference of excessive bliss experienced in trance;—this inference happenning in moments of break. It is this indulgence in the memory of this sense of gratulation during moments of break that is deprecated by the Master in the words "Taste not the bliss thereof." It is added—"be intellectually free from all attachment"—to bring out this very meaning as plainly as possible. Definite formal knowledge is 'Intellect' (*Prajnâ*); give up all connection with this intellect;—this is all that is meant by "be intellectually free." Or 'Intellect' (*Prajnâ*) may refer to the 'intellect sustained by strong patience' quoted at the beginning. By these means one should try to be free from this sense of 'Taste' consisting of the experience and description of the bliss of trance. If the mind immersed in the bliss of *Brahman*, during trance, should some time go out for the pleasure of enjoying such bliss or from causes such as heat, cold, mosquitos and the like, it should at once be turned into the fixity of trance;—So fast should it be identified with *Brahman*. The means to this end is constant application to interception (of the modificat ions of the mind). This identification is rendered clear in the words 'when the mind rises above Lethargy and Distraction' etc. The words 'which has

no character and which has nothing to do with study of any kind' refer to the absence of Cupidity and Taste respectively. The mind free of Lethargy, Distraction, Cupidity and Taste, becomes undisturbedly fixed in *Brahman.* It has been said in the Kathopanishad, with the same in view :—

"That is called the lightest condition wherein all the "five senses and the mind remain in full control "and wherein even the intellect does not pass out to "other desires. This steadying of the senses is called "*Yoga*, the *Yogin* is full awake in that condition, for, "*Yoga* is *creating* accompanied with *giving up*."

Neglect of *Yoga*, *creates* activity in the senses; properly attended to it pacifies them, makes them *give up* the activity. Hence it is that *Yoga* is defined : "*Yoga* is the suppression of the transformations of the thinking principle."* It may be doubted that these "transformations" being endless, it is impossible to suppress them; the limit has therefore been thus fixed : "the transformations are fivefold : and painful or not painful."† Transformations such as belong to Life-of-the lower-self and having the form of likes, dislikes and similar distractions are "painful." Transformations other than these and belonging to Life-of-the-higher-Self are "not-painful." Though, "painful" as well as "not painful" are all included in the "five" transformations, still the "not-painful" are also mentioned along with the "painful" ones lest the ignorant be misled into supposing that "painful" transformations alone have to be suppressed. Then follow six other aphorisms to explain the scope and nature of the five "transformations":—"They are right knowledge, wrong knowledge, fancy, sleep and memory;" "Right knowledge is direct cognition or inference or testimony:" "Wrong knowledge is false conception of a thing whose real form does not correspond to that conception;" "Fancy is the notion called into being by

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* Yoga Sutras: Ch. I Aph. II. † Ch. I. Aph. V.

mere words, having nothing to answer to it in reality;" "That transformation which has nothingness for its basis is sleep;" "Memory is the not-allowing a thing to escape."* That is transformation into "nothingness" wherein on account of the veil of darkness is found the absence of all objects whatever. Sleep indeed is that transformation of the mind which has this "darkness" as its subject. The "not-allowing a thing to escape" means the preservation of the continuity of impressions between a thing or thought directly cognized and its subsequent rememberance. Then are given the means of "suppressing" these five kinds of "transformations:" "Its suppression is secured by application and non-attachment."† As it is possible to obstruct by a dam the strong current of a river and force it sideways through canals into fields and plots of ground specially prepared; even so is the stream of objects filling this river of the mind forced away by "non-attachment" into that steadiness which from application to trance results in complete pacification. It may here be doubted that application of the form of frequent repetition is possible in the case of incantations, meditation of some God, and so on, for these are of the form of *action* of some kind; but it is not possible in the case of trance which means *Suspension* of all action whatever. It has been said with the view of demolishing this doubt: "Application is the effort towards the state.‡ 'The state' means complete steadiness, the condition wherein all transformations are suppressed, the moment of interception. "Effort" is direction of mental energy towards it. Frequent turning of the mind to the energetic resolve "I shall restrain the mind back into its source from its inherent tendency to go over to objects," is the kind of "application" here implied. Then follows an aphorism to explain how this "application" just commenced and therefore necessarily unconfirmed will succeed in neutralising impressions of unsteadiness operating from time out of

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* Ch. I. Aphs. VI—XI. † Ch. I. Aph. XII. ‡ Ch. I. Aph. XIII.

memory: "It becomes a position of firmness, being practised for a long time, without intermission, and with perfect devotion."* People usually argue after the manner of fools and say the *Vedâh* are only four in number, and it is a wonder why Mâṇavaka who went to study them has not returned though it is already five days since he left. The same logic they apply to *Yoga* and think it can be accomplished in a few days or months or years. It has been said as against this popular view that *Yoga* should be "practised for a long time." So also the *Smṛti*:—

"He finds the highest condition on being thoroughly pre-
"pared for it through numerous incarnations."

But even then if *yoga* is practised at intervals, during this "long time," impressions of *break* which follow immediately upon impressions of *yoga* will overpower the latter and what is said by the† author of *Khaṇḍanakhaṇḍakhâdya* will be true in this case also. The practitioner will have nothing to stand upon like one running forward and falling back or like one learning a lot of things and forgetting them the next minute. Hence it is that this practice has to be "without intermission." "Devotion" refers to the respectful attitude of the mind towards this practice. Want of devotion will make true what has been said by Vasistha :—

"Whether attending to this or not attending, if the mind is
"engrossed‡ with impressions of things and their enjoy-
"ment, the state is similar to that of one attending a
"religious lecture with his mind fixed on something
"at a distance."

Want of "devotion" means the not carefully doing away with the four obstacles of trance, *viz.*, Lethargy, Distraction,

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* Ch. I. Aph. XIV. † S'ri Harsha.

‡ The reading is *Chetaschet Kshiṇa-vâsanam* which must mean "if the mind is emptied of all impressions." This however is inconsistent with the argument and I have altered the reading to suit the meaning, though without authority.

Cupidity and Taste. Hence this practice should be "with devotion." Trance thus practised becomes a "position of firmness," that is to say, it becomes so far confirmed as not to be disturbed by impressions of the pleasure attending objects and their possession or by impressions of any painful experience whatever. This is referred to by the Lord :—

"Finding which he deems no other benefit greater than "that, nor does any pain or misery however great "succeed in disturbing him from the point."

Vasishtha has illustrated by the history of Kacha how "he deems no other benefit greater than that."

"Kacha rising once upon a time from trance, with mind "full of pleasantness, spoke to himself, in a lonely "spot, in words full of much pitiful pathos : 'what "should I do, where should I go, what should I take "and what give up ;—Self fills the whole universe, "even like the waters of the cyclic deluge. Within, "without, below, above, everywhere, all is Self, here "and there ;—there is no not-Self anywhere. There "is nothing which I can fix upon as my abode, "there is nothing which is not in me, what should "I desire when the whole world is one web of "universal Consciousness ! The mountains fabled "to hold up the globe of this earth are but the foam "over the waters of this pure ocean of all-pervading "*Brahman*, the great lump of luminosity—the "Sun—is but the light of this Consciousness, the wealth "and riches of the world are only a mirage (in the "plane of *Brahman*).'"

The being unmoved under the heaviest pain or misfortune is thus illustrated, by the same sage, in the trance of Sikhidhvaja which lasted for three long years :—

"She* there saw the lord of earth immersed in supreme "ecstacy, and bethought within herself I may now

* His wife Chudâlâ.

"awake my lord. Hereupon she made a noise as big "as the lion's roar, once, twice, frequently, frightening "all beasts of the forest. When she found that he "cannot be moved by this noise, though thus frequently "repeated, she approached him and began to shake him "into consciousness. But though shaken or dragged "the king would not awake to the life of the ordinary "world."

The same is illustrated even in the account of Prahlâda :—

"Wrapt in this thought, Prahlâda, the destroyer of the "best of his foes, lost himself in the supreme bliss of "ecstatic trance. While in this condition he looked a "mere picture of himself; he continued in this condi- "tion, with body ever fresh and bright, and with the "eye fixed only upon one point, for a period of five "thousand years. The Lord Vishṇu approaching him "said 'awake ye great soul!' and saying so he "blew his conch—Pânchajanya—filling the quarters "with the sound thus evoked. The impact of this "sound proceeding from the vital breath of Vishṇu, "brought the lord of the *asurâh* to himself by slow "degrees."

The trance of Vitahavya and others also may serve for illustration of the same.

"Non-attachment" is of two kinds: Inferior and superior. The inferior kind of non-attachment is again fourfold: Trial, Separation, Isolation, and Mastery. Patanjali referring to the first three by mere implication speaks of the fourth in the aphorism: "The consciousness of having mastered (every desire) in the case of one who does not thirst for objects perceptible or heard is non-attachment."* "Objects perceptible" are such as flowers, ointments, women, children, friends, property, wealth, and so on. Objects "heard" are such as

* Ch. I. Aph. XV.

are revealed by the Veda, to wit, heaven and the like. Desire being there for both the one as well as the other the four stages spoken of are marked by the degrees of vividness of this desire brought about from careful discrimination. Trial—is the condition of striving with a view to understand with the help of books and teachers what is good and what is not good in this world. Separation—is the finding out, with proper discrimination, how many of the evil thoughts previously existing in the mind have been put out and how many are still subsisting. Isolation—is that condition of the mind which is all ardent desire, simple and pure, after all activity for objects 'perceptible' as well as 'heard' has been given up with knowledge that it is all evil and misery. Mastery—is cessation of all desire whatever. This fourfold non-attachment being initiative of the eight stages (of *Yoga*) constitutes the most immediate means of conscious-trance. Of unconscious-trance it is only the mediate cause. That non-attachment which is the immediate cause of unconscious-trance is thus described: "That is the highest (superior) wherein, from being the *purusha*, there is entire cessation of any the least desire for the *guṇâh*."* Constant practice of conscious-trance leads to discrimination of *Purusha* from *Pradhâna* which is all the three *guṇâh* in a state of equilibrium; and this discrimination leads to realization of the *Purusha*. The highest non-attachment consists in complete absence of desire for each and all of the three *guṇâh* and their effects, after this realization. Patanjali refers to the degrees of rapidity in the attainment of ecstatic trance, from degress in the nature of this non-attachment thus: "It is nearest to those whose feeling is most ardent."† The

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* Ch. I. Aph. XVI.

† Ch. I. Aph. XXI. There are two readings of this aphorism "*Tivrasamvegânamâsannah samâdhilâbhah;* and *Tivrasamvegonâmâsannah* etc., The former is here adopted for obvious reasons: the point of the aphorism being only to show the way of approach to *Samâdhi*, and not to define the nature of *samvega*.

"ardent" feeling referred to here is the feeling of non-attachment. *Yoginah* again are of three kinds according to the degrees of this ardentness of feeling, to wit those whose feeling is mild, those whose feeling is moderate, and those whose feeling is excessive ; it has been said :* "A further distinction arises on account of mild, moderate, and excessive." Mild, moderate, excessive refer to the degrees of ardentness ; and these lead sooner to the result in the order they are here mentioned. The best *Yoginah* such as Janaka and Prahlâda belong to the class of excessively ardent practitioners, for they can at a moment's thought throw themselves into the condition of ecstatic trance. Uddâlaka and others of the inferior sort belong to the class of mildly ardent practitioners, for they can find the condition of trance only after considerable attempt at reflection. The same test may apply to other practitioners as well. The excessively ardent *Yogin* finds that "position of firmness" which is ecstatic trance (unconscious-trance) ; and there being no possibility of 'break,' his mind is entirely dissolved. Destruction of *vâsanâ* being thus confirmed from dissolution of mind, *Jivanmukti* is placed within firm grasp of such *Yogin*. It should not be supposed that dissolution of mind is no *Jivanmukti* but *Vedehamukti* ; for, the following dialogue settles the point :—

Râma :—"Tell me, oh sage! where in the *Yogin*, do the "virtues 'friendliness'† and others reside after the "mind and its form are all dissolved on the rise of "proper discrimination."

Vasishtha :—"Dissolution of mind is of two kinds, the "formal and the formless. The first belongs to *Jivan-* "*mukti*, the second to *Videhamukti*. That which makes "much of the *guṇâh* belonging to *Prakṛti* as if they "belong to itself and thus feels itself happy or miser-

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* Ch. I Aph. XXII.

† The reference is to the aphorism which speaks of friendliness towards equals, indifference towards adversaries, complascence towards superiors and pity towards inferiors.

"able is called the mind. Thus have I described "to thee the nature and existence of the mind, hear "henceforward, oh best of questioners! the mode of "its destruction. That man of supreme firmness whose "balance no condition whether of pleasure or pain "disturbs in the least, and on whom all desires fall "flat like ordinary breath on the lord of mountains,— "the mind of such a one is verily dead and gone for ever. "His mind is indeed quite dead who is never moved by "calamity, poverty, pleasure, pride, dullness, festivals, "and the like. When the mind which is but another "word for hope, is entirely destroyed, then, oh "Râghava! rises *sattva* full of the virtues friendliness "and others in question. The mind of the *Jivanmukta* "is thus for ever freed from repeated incarnations. "This is the formal dissolution of mind peculiar to the "*Jivanmukta.* The formless dissolution of mind "referred to at the beginning is found, oh best of the "Raghus! only in the condition of *Videhamukti*, it "being without any descriptive parts or properties. "Even *sattva* though full of all the best virtues is "dissolved for ever in *Videhamukti*, the holiest con- "dition of highest bliss. The liberated great souls "having the all-pervading *âkâśa* for their body live in "that condition which is beyond all misery, in no "relation whatever with matter, all uniform, full of "bliss and joy, free from *Rajas* and *Tamas*,—being "without the least touch of mind, for ever dissolved."

"The *Jivanmukta* never forgets himself in any condition of "pleasure or pain; he may or may not act in accord "with the tendency of his *prakṛti*."

"Thus it is plain: formal dissolution of mind is the right "way to *Jivanmukti*."

End of the third Chapter on "Dissolution of mind."

CHAPTER IV.

The aim of Self-realization in this Life.

The three questions: (1) What is *Jivanmukti*? (2) What is the authority on which it rests? (3) What are the means that lead to it? have been disposed of in the preceding chapters. Here is attempted an answer to the fourth question What is the aim of *Jivanmukti* even if it could be realized? The aims are five in number: (1) Preservation of *Gnosis*, (2) Practice of *Tapas*, (3) Universal love, (4) Destruction of pain and misery, (5) Experience of supreme bliss and joy.

It may be asked where is the chance of putting out *Gnosis* brought about by proper instruments of knowledge? and, it being so, where is the use of *Jivanmukti* for 'preservation of *Gnosis*'? The answer is doubt and false knowledge crop up in the mind if it lose its condition of peaceful equilibrium. Viśvâmitra has well illustrated this possibility of doubt, before he attained the condition of peaceful tranquility, even in Râghava who was well initiated in *Gnosis*—

"Oh child of the Raghus! the best of knowers! there is "nothing that remains for thee to know, thou hast "known, through thy sharp intellect, all that is to be "known. The mind, though well enlightened in "regard to all that is worth knowing, requires, even "like that of S'uka, the son of the revered Vyâsa, to be "put into the condition of peaceful equilibrium."

As to S'uka, he having himself found the *Gnosis* and not still being free from doubt applied himself to his father who taught him only what he already knew. Not being satisfied even with that he submitted himself to Janaka who also repeated what his father had already said.

Hereupon said S'uka to Janaka:—

"I knew this of myself even before through proper discri- "mination, and my father too taught me the very "same thing on being asked about it. Oh best of the

"knowers of the Word! You also say the same; "the same again is in perfect accord with what is "found in books on the subject. This world called "into being by one's own imagination disappears, "even as if it were reduced to ashes, on the suspension "of imagination; it is verily all an empty chimera;— "this is the absolute truth. Explain this to me, oh "valiant sire! Tell me the real truth of the matter; "for, my mind wandering through the universe finds "rest and peace in your revered presence."

Janaka:—"The truth is none other than what you say; "you have known it of yourself and have heard it from "your teacher also. All this is one sole *Purusha,* all "unbroken consciousness, there is nothing else besides; "bondage comes of one's his own imagination, from sus- "pension of imagination comes liberation. Thus have "you already known all that is to be known about the "glorious Self; you have learnt to dislike objects, nay "you have diverted your vision from the whole of the "objective (into the real subject). You, with mind "full to its extreme, have acquired all that is worth "acquisition, you put forth no effort towards the "objective,—oh *Brahman!* thou art ever liberated, "give up the opposite belief that troubles thee. "Thus advised by this great Soul—Janaka—S'uka "rested himself in the complete silence and peace of "the Thing. Free from sorrow, fear, effort, desire and "doubt, he went to the top of the Meru for raising "himself into the spotless condition of ecstatic trance. "Having there spent a thousand years in such trance, "he dissolved himself in the Self even like the flame "of a lamp going into itself for want of oil to feed it."

It is thus plain that doubt crops up as in S'uka and Râghava even after knowledge of the Truth, from want of proper rest and peace. The Lord too says with the same in view:—

> "The ignorant, the faithless and the sceptic meets with "destruction ; neither this world nor the next belongs "to him ;—he who is all doubt can find no happiness "whatever."

"Ignorance" means false knowledge ; this will be explained further on. Whereas ignorance and false knowledge stand in the way of liberation alone, doubt prevents both liberation as well as ordinary happiness coming of worldly enjoyments ; for, doubt always hangs itself between too opposite extremes. Thus when one desires worldly enjoyments doubt draws him towards liberation and prevents enjoyment ; and *vice versa* when he desires liberation doubt drags him to worldly enjoyments and stands in the way of liberation. Hence it has been said "he who is all doubt can find no happiness whatever." One desirous of liberation should, therefore, get himself rid of all doubt whatever. The *S'ruti* also says : "All doubts disappear." The story of Nidâgha is illustrative of false knowledge. Ṛbhu repaired, out of pity, to the house of Nidâgha and having enlightened him by a number of means returned to his abode. Though thus informed, Nidâgha having no faith in what he heard, got the false conviction that ritual worship was the be-all and end-all of existence, and applied himself to ceremonial worship as before. The teacher anxious lest his pupil should be misled from the true aim of existence returned in full compassion to Nidâgha and advised him again. Even then his false conviction was not shaken. The teacher repeated his visit a third time, when, on proper expostulation, the pupil gave up his false knowledge. Doubt and false knowledge of the nature respectively of having no grasp of the truth and having only a perverted glimpse of the same,—prevent knowledge from bearing its real fruit. Says Parâśara :—

> "Fire though well lighted is powerless to burn any fuel, its "power being neutralised by the strength of certain "jewels, incantations or herbs. The fire of *gnosis*, "though produced and fanned into a splendid blaze, is

> "powerless to destroy sin and sorrow if its power is "neutralised by the strength of doubt and false know- "ledge. Having perverted glimpse of the truth as "well as having no grasp of it both stand alike, oh "S'uka ! in the way of *gnosis* and its result."

Thus in the case of one whose mind is not at rest there is possibility of *gnosis* being rendered powerless, from doubt and false knowledge, to bear its proper fruit. Hence Preservation of *gnosis*, that is to say, doing away with what prevents it from bearing its proper fruit, is no doubt a proved and real necessity. In the case of one whose mind is at rest, in other words whose mind is so far dissolved as not to make him conscious of the world and the whole panorama of the objective,—in the case of such a one there certainly is no possibility of doubt or false knowledge. The knower of *Brahman* unconscious of the objective is able to sustain his body and everything connected with it, without any conscious effort; for the vital breath in the body acting under the guidance of God* is of itself sufficient to the end. Hence is it said in the Chhândogya :—

> "He remembers not what others see *viz.* his body; the "vital breath does all even like an animal appointed "to his task."

That which "others see" is what is most near the eyes of men *viz.*, the body of the liberated; the knower of *Brahman* acts as if completely oblivious of his body. Those near him see his body, whereas he himself being void of mind never remembers it as belonging to him. "An animal appointed to his task" refers to a broken horse or ox yoked to a vehicle who being often driven on the road by the driver, takes the same course whether thus guided or not, and reaches the carriage to the appointed place. The vital breath does,

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* The word God is here used in the sense of that reflection of Supreme consciousness in *Mâyâ*, which as the sum total (*Samashti*) of all conscious units is in charge, so to speak, of the world and all individual beings below itself in the order of development. See Panchadasi—Ch. II.

similarly, accomplish all that is necessary for life, though acted upon or not by individual effort, being under control of the Supreme Lord of all. The same is given in the Bhâgavata also :—

"This mortal habitant brought about or carried off by "chance—the accomplished, inasmuch as he has "found him-Self, recks not whether it stands or falls; "even like the drunkard blind with intoxication who "recks not whether the cloth he wears remains or falls "away."

So also Vasishtha :—

"They share in such intercourse as come to them in the "current of general activity on being led into it by "persons standing by, even like one awakened from "sleep; and yet they are always unaffected with the "act."

It may be said it is a contradiction in terms to say "the accomplished recks not" and "they share in such intercourse as comes to them." This is no contradiction, for, both these conditions are possible in consideration of the various degrees of rest. The *S'ruti* says with these 'degrees of rest' in view : "This the highest knower of *Brahmân* acts to the end of playing with Self, pleasing Self with Self." These degrees are four in number. The knower of *Brahman* of the first, second, third, and fourth degree belonging respectively to the fourth, fifth, sixth and seventh of the seven stages of *Yoga*. These stages are thus described by Vasishtha :—

"The first stage is Ardour, the second Contemplation, the "third Attenuation, the fourth Pacification, the fifth "Indifference, the sixth Oblivion and the seventh "Transcendence. The desire accompanied with deep "sense of non-attachment, coming from repentence "for one's ignorance and leading to study of philosophy "and company of the wise is the first stage called "Ardour. The second—Contemplation—consists of

"that constant flow of good thoughts born of philoso-
"phy, company of the wise, non-attachment and
"repeated application. The daily wearing away, to
"almost imperceptible thinness, of the deep attach-
"ment to objects of sense, under force of Ardour and
"Contemplation, leads to the third stage called
"Attenuation. When from constant application to
"these three stages the mind, being emptied of all that
"belongs to the objective, finds complete rest in the
"pure bliss of *sattva*, the fourth stage called Pacifica-
"tion dawns upon the ascetic. That condition which
"results from carefully going over these four stages
"and which being void of all contact with the object-
"ive is all wondrous *sattva* is called Indifference.
"The total absence of all objects, external as well as
"internal, from sight, in consequence of accomplishing
"the five preceding stages, and the resulting fusion
"of the objective in the subjective, as also the state of
"being called to action from the desire of others, is all
"collectively described as the sixth stage called
"Oblivion. When these six stages are passed, and
"when all sense of separateness is at end, the
"condition of Self-realization which results is the
"seventh stage called Transcendence."

The first three stages mentioned here are only the means of *gnosis* and are therefore not included in *Brahma-vidyâ* proper; for in them a sense even of pseudo-reality attaches itself to separateness. These three are therefore assigned to the waking condition. It has been said :—

"These three stages oh Râma ! belong to the waking con-
"dition, for the world is seen as it is, through the
"sense of separateness, only in that condition."

Then comes undoubted direct realization of the unity of Self and *Brahman*, from contemplation of the sense of the Great Texts of the Vedânta; this is the fourth stage, the

result of the first three, called Pacification. One in the fourth stage having gained firm conviction of the real essence of the Unit—*Brahman*—the material cause of the phenomenal world, clearly realizes the illusory nature of all name and form which go to make up what is known as the world imagined in *Brahman*. This stage may correspond to dream, in consideration of the preceding stage which answers to waking.

"Duality having disappeared from before and unity being
"realized, those in the fourth stage look upon the
"world like a dream. Bow to that Hari who appears
"to the *Yogin* as the residual being of all, whose
"knowledge dissolves everything beside himself even
"like clouds in the autumn. One thus carried into
"the fourth stage stands all full of the sense of
"Being alone, and nothing besides."

The ascetic in this fourth stage is said to be the knower of *Brahman* belonging to the first degree. The three stages beginning from the fifth are only degrees of the condition of *Jivanmukti*; they arise from difference in the degree of peacefulness coming from constant practice of unconscious-trance. Unconscious-trance in the fifth stage may be broken of itself. The ascetic in this stage is the knower of *Brahman* belonging to the second degree. These two stages are said to correspond to sleep, and deep sleep respectively. It has been said :—

"Having approached the fifth stage called sleep, the ascetic
"stands in the sole consciousness of the Unit, all
"difference being laid entirely at rest. Though
"pursuing mental images projecting themselves with-
"out, he is ever centered in himself within, and appears
"as if all sleepy being wearied of the external—con-
"stant practice in this stage leads the *Yogin* by
"degrees into the sixth stage corresponding to deep
"sleep. There he is free of all *meum* and *tuum*, he is
"neither being nor not-being,—he is above all mental
"imaginings, he stands beyond unity as well as dua-

"lity. Some attach themselves to duality, others to "unity, few know *Brahman* which is beyond duality "and unity, the equilibrium wherein neither appears. "He is empty within as well as without, even like the "jar standing empty in the wide *âkâśa* ; he is full "within and full without like the jar in the surging "ocean."

One who has gained the condition of unconscious-trance has the mind existing only in the state of hazy potential impressions of mental experience ; it has, therefore, no power to call up castles-in-the-air or create external objects of any kind whatever. Such a mind is 'empty' within and without like the jar lying in space. It is all 'full' within and without like the jar filled with water and placed in the ocean, because it is immersed in the uniform ones-ness of *Brahman*, all self-illumined thought and bliss. The ascetic in the seventh stage of Transcendence knows no break (of his ecstatic trance) either of himself or from the desire of any one else. It has been said "this mortal habitat etc." in the Bhâgavata only with reference to the condition of such a *Yogin*. This indeed is the end of all *Yoga* and books on *Yoga*,—this realization of unconscious—or ecstatic trance. The *Yogin* in this condition is the knower of *Brahman* belonging to the third and last degree.

Thus the 'contradiction in terms' apparently involved in the two statements 'the accomplished recks not' and 'they share in such intercourse as comes to them' which was the cause of starting this controversy is easily explained. This, however, is the substance of the whole : the three stages beginning with the fifth having been reached, that is to say *Jivanmukti* of that kind having been realized, there is no possibility of doubt and false knowledge on account of the absence of all duality in those conditions ; and *gnosis* once brought about is fully presevered and protected thereafter. So then, this Preservation of *Gnosis* is the first aim of *Jivanmukti*.

The second aim is Practice of *Tapas*. The stages of *Yoga* may be said to make up this 'Practice of *Tapas*' on account of their being the cause of exalting the ascetic to the condition of gods and other higher beings. This is fairly illustrated by the dialogue between Arjuna and the Lord or that between Râma and Vasishtha :—

Arjuna :—" Tell me oh Kṛshṇa ! what is the course of that " aspirant who, not yet a full *Yogin*, but having faith " in *Yoga* (passes away) without reaching the Goal ? " Does he not meet with destruction like some " piece of cloud separated from between two adjacent " clouds ;—being yet without any firm hold, oh power- " ful-armed one ! on the path of *Brahman* ?"

The Lord :—" Oh son of Pṛthâ ! destruction meets him not " either here or elsewhere, for, know my dear ! no one " who is devoted to the path of goodness ever meets " with evil fate."

Arjuna :—" Solve this my doubt oh Kṛshṇa ! to its utter " limit, for, there is none besides you who can address " himself to the proper solution of this question."

The Lord :—One fallen from *Yoga* passes on to the world " he has merited by his acts, remains there for several " long ages, and returns ultimately to life in the house " of some pious man of riches, or is born in the family " of some highly developed *Yogin* ;—this, however, is " difficult that one should be born in conditions like " these. He invariably finds that wealth of wisdom " which he has amassed in previous births, and finds " the way, oh son of the Kurus ! prepared for further " advance along his favourite line towards the goal."

Râma :—" Tell me oh revered sire ! what course awaits " one who passes away from the first or the second or " third stage ?"

Vasishtha :—" The evil tendencies of that being who passes " away from any one of the stages of *Yoga* melt away

"in proportion to the development he has acquired
"in that stage. He enjoys in company of his beloved
"the groves in the gardens extending on the Meru or
"wanders about for pleasure in celestial balloons or in
"the towns and cities of the gods. His previous
"works good as well as bad being thus enjoyed out in
"course of time, the ascetic comes to life on this earth
"again. He is born in the house of some pious rich
"man, adorned with all the best virtues. Having
"then rapidly passed through the three stages he has
"already gone over, he goes on to the higher stages
"and resumes his progress as before."

In this manner do the 'stages' lead to the life of gods. If it be still asked what makes for Practise of *Tapas* in all that? the answer is given in the *S'ruti* "Penance exhalts to the condition of the gods, the *Rshis* came to be gods through penance, choosing that condition gained it." The three stages preceding Gnosis being of the nature of this kind of Penance the three stages coming after rise of Gnosis and beginning with the fifth which corresponds to ecstatic trance are of necessity implied to be much more so. Hence has it been said :—

"The highest penance consists in steadying the mind and
"senses to a point; this is the best of all religious
"practices, it is the highest religion."

Though this penance leads not to re-birth, still it is useful in that it does good to the world. Says the Lord :—

"It behoves thee to carry this out even with regard to the
"good thou wilt do to the world at large."

The 'world' to be thus obliged may be divided into three kinds of men: pupils, devotees, neutrals. The first has the highest faith in the truthfulness of the teacher who is a real *Yogin* ever centred within; he grasps the truth taught by his master, in full trust and confidence, and is able to attain

mental peace in a very short space of time. Hence is it said :—

"He who is absolutely devoted to God and looks upon his "teacher as his God ;—to that great soul is revealed "the truth of what is given him by the master."

The *Smṛti* also says :—

"The faithful finds the truth, being absolutely devoted to it, "with senses held in proper check ; having found the "truth he acquires supreme tranquility in no time."

The second kind of men, devotees, share in the penance practised by the *Yogin*, merely from the circumstance of their being helpful to him by way of accommodating him in the matter of food, habitation, and the like. Says the *S'ruti* "Sons share the patrimony, friends his good deeds, enemies his sins."

Neutrals again are of two kinds : Believers and Unbelievers. The first imitate the *Yogin* and try to follow in his footsteps. The *Smṛti* has it :—

"The world follows the lead of great souls in what they "do ; whatever they sanction, men accept."

Even the unbeliever is rid of his sins on being graced with a sight of the *Yogin*. It has been said :—

"He whose intellect has grasped the Truth to the extent "of proper self-realization ;—Every one of those on "whom falls the eye of such a *Yogin*, is delivered "from all his sins."

In the same manner does he do good to all ; this is set forth thus :—

"He has had a dip in the holy waters of all sacred "rivers ; he has given the whole earth in pious "gift ; he has offered a thousand sacrifices ; he has "satisfied all the Gods in heaven ; he has lifted his "ancesters out of the circle of birth and death ; he

"deserves worship of all the three worlds ;—the "man whose mind has, even for a moment, tasted "of peace in the absorbing idea of *Brahman.*"

"From him is reflected all holiness on the whole of his "family, of him is the highest fulfilment of his "mother's disire, the earth is full of all pious merit "through him ;—the man whose mind is dissolved in "that Supreme *Brahman* which is the infinite ocean "of thought and bliss."

It is not only such intercourse of the *Yogin* as is sanctioned by religious works that constitutes penance, but all his activity whatever is of that nature. The followers of the *Taittiriya-śakhâ* speak of the glory of the *knower*, in the first *anuvâka* of their book. In the first part of that *anuvâka* they speak of the members of the *Yogin* as the several parts and adjuncts of the sacrifice : "Of the knower, all sacrifice, soul "is the sacrificer, faith is the wife, the body is the sacred fuel, "the breast is the sacrificial altar, the hair on the body is the "exterior *Veda*, his heart is the *śikhâ*, desires make the "sacrificial post, anger is clarified butter, penance is the "victim, control is the fire, charity is the gift given to "priests, speech is the *Hotâ*, vital breath is the *Udgâtâ*, the "eye is *Adhvaryuh*, the mind is *Brahmâ*, the ear is the "*Agnit.*"*

In this description the words 'charity is the gift given to the priests' must be understood, say the *Chhândogyâh*, to mean "Penance, charity, straightforwardness, universal love, truthfulness,—these are the gifts he gives." Again, in the middle of the said *Anuvâka*, all activity of the *Yogin*, nay the very

* The five names from *Hotâ* onward are names of five different officers in a sacrifice. The first belongs to the *Rgveda*, the second to the *Yajash*, the third to the *Sâma*—and the fourth to the *Atharvana*. The first offers obtations, the second superintends the operations, the third invokes the gods, the fourth presides over the whole. The fifth *Agnit* may not belong to any special *Veda* though he is generally a *Rgvedin* and his office is to praise the fire on the altar.

natural functions of life, are identified with parts of the *Jyotishthoma*-sacrifice, as also with the concluding part of every sacrifice, whatever, thus: "Whatever he takes is his "vow, whatever he eats is the oblation, what he drinks is his "*soma*-drink, what he plays is the *upasada-homa*,* what he "goes about sits or stands is the *Pravargya-homa*, his mouth "is the *Âhavaniya*-fire, what he speaks is offering, his "knowledge is the oblation, what he eats in the morning, at "noon and in the evening is the sacred fuel, what is morning "mid-day and evening are the three *savanâni*, day and night "are the *Darśa*- and *Purṇamâsa*- sacrifices, months and fort-"nights are the *Châturmâsya*-sacrifice, the seasons are the "ties that hold the victim, years and half years are the "*ahargaṇâh*;—in short this is a Sacrifice in which everything "becomes the gifts he gives away, his death being the *Ava-"bhṛtha*."† The word 'this' in the last line refers to the whole life-period of a *Yogin* as made up of days, nights, months and years just referred to in the text quoted. In other words, it is implied that his whole life is a Sacrifice attended with the giving of varions gifts all the time. In the latter part of the last *Anuvâka* is mentioned the fruit *viz.*, liberation by gradual stages, as characterised by identification with *Brahman* the cause, as well as *Brahman* the effect, in the form of the Moon and the Sun. This fruit is reaped by one who devotes himself to such a *Yogin*, all Sacrifice from end to end. "This is the immortal *Agnihotra*-Sacrifice, he who thus know-"ing passes off in the *Uttarâyana* attains to the glory of the "gods and becomes one with the Sun; he who passes off in the "*Dakshinâyana* attains to the glory of the *pitarah* and becomes "one with the Moon, resides in the regions of the moon; the "knower of *Brahman* understanding this secret of the sun and

* A particular form of oblation with specified *mantrâṇi*; see *S'rauta-padârtha-Nirvachana* page 297 No. 137. The *Pravargya* is also a particular form of offering with particular *mantrâṇi*. See, idem. P. 281 No. 85.

† It is the bath taken at the conclusion of a Sacrifice. It is supposed to be very holy.

"the moon is master of everything :—he thus gains the glory "of *Brahman*, he does indeed gain it. Thus says the *Upanishad*." The whole life of the *Yogin* up to decay and death is one continuous *Agni-hotra*-Sacrifice spoken of in the *Veda*, ending with the yearly Sacrifice there mentioned. He who thus devotes himself to the *Yogin* becomes identified with the sun or the moon, from the strength of his faithful resolve. If his faith is anyhow less fervid he gains some world equal to his own and having then experienced the favour of the sun and the moon, he rises further to the world of truth and acquires the glory of the four-faced *Brahmâ*. Having gained *gnosis* up to full realization, while in that sphere, he gains the glory of *Brahman*, all being, thought and bliss ; in other words finds *Kaivalya*. The words 'Thus says the Upanishad' indicate the conclusion of the argument in behalf of the truth revealed as also of the text treating of that truth. Thus is established the second aim of *Jivanmukti viz.*, the practice of *Tapas*.

The third aim of *Jivanmukti* is Universal Love. The *Yogin* being all centred within and detached from all external intercourse, no one whether informed or uninformed, ever thinks anything against him. This 'thinking against him' is of two kinds; dispute and censure. The ascetic being ever beyond anger and the rest, the uninformed can ever find cause for dispute with him. It has been said :—

> "Return not anger for anger, wish him well who menaces "evil, put up with all scandal whatver, displease no "one."

It may here be questioned renunciation-of-the-accomplished is anterior to *Jivanmukti*, realization of *gnosis* is anterior even to that renunciation, and remuneration-of-the-seeker is anterior again to *gnosis* ;—how then is it possible to preach absence of anger and similar virtues at this stage? This is true ; and it is because of this that there is not even so much as a shadow of anger and the like in the *Jivanmukta*. If anger and the rest are not found in renunciation-of-the-

seeker, much less could they be present in *gnosis*, not at all in renunciation-of-the-accomplished, and least of all in *Jîvanmukti*. Hence no man of the world (the uninformed) can ever find cause to quarrel with the ascetic. Nor is there possibility of the second kind of adverse thinking *viz*., scandal; for, it is not possible to attach scandal to any particular individual. It has been said :—

> "Who knows not being or non-being, ignorance or learn-
> "ing, character or no-character—He alone is the true
> "ascetic."

'Being or non-being' refer to high or low birth. Even as to the 'informed,' what is it he would make ground of dispute with the *Yogin*? Whether the meaning and import of philosophic treatises? or the asctie's life as a *Yogin*? As to the first, the *Yogin* never meddles with what may be taught in other views of life; the injunction runs: "know the one self alone, have nothing whatever to do with other words; be n ot deluded by words, it is all waste of breath." Nor does he care to establish the position of the philosophy he follows, before such as dispute it :—

> "Leave aside all books whatever after knowing the supreme
> "*Brahman*, even like so much straw after taking away
> "the corn from it ;—nay, touch not books as if they
> "were so many fire-brands."

When he looks even upon a disputant as part of himself where is the room for desire of victory? Nor is it possible that believers of whatever school, except materialists, having faith in the reality of liberation, will ever take exception to the *Yogin* and his ways. For, though the *Jaina*, the *Buddha*, the *Vaiśeshika*, the *Naiyâyika*, the *S'aiva*, the *Vaishṇava*, the *S'âkta*, the *Sânkhya*, the *Yoga*—all disagree as to the nature of liberation, they are unanimous in respect of *Yama*, *Niyama*, and the rest of *Yoga* as being the means to liberation.

Thus is the *Yogin* an object of universal favour. Says Vasishtha with this in mind :—

"Oh best of intellects ! in him specially enters the most "spotless *gnosis* whose present life is but the last, "even as pearls seek the bamboo of ages' growth. "Goodness, placability, friendliness, quiet, freedom, "knowledge—all constantly repair to him as do women "into the interior of the house. Sweet with polished "open conduct, he is sought by all men, like "the sweet lute, saught after by the deer in a forest. "He is the liberated one who on account of the sup-"reme quiet of his mind, ever remains as it were in a "kind of sleep though mentally wide awake, who is "ever sought after by the wise like the moon full of "all the *Kalâh*."*

Also,

"In him, all peace, do confide and become calm all beings "whatever—whether cruel or docile—even as in their "own mother. The man of peace stands above all— "men of penance, men of learning, men of religious "piety, nay even kings and potentates, or men of "great character and virtue."

Thus is clearly made out the third aim of *Jivanmukti*—Universal love.

The fourth and fifth objects *viz.*, Destruction of misery and Gaining of Bliss, which consist respectively in *Gnosis* and supreme joy, are described in the fourth chapter speaking of *Brahmânanda*. An abstract is here set forth. Says the *S'ruti* :—

"If he knows his self as the Self, what desire, what object, "should burn his body in the fever of care and anxiety."

This is said to imply that all temporal evil is destroyed,

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* There is a *double entendre* on the word. As to the moon it means digits, as to the liberated it means the fine arts and learning.

in the knower. The *S'ruti:* "He never regrets he did not do good, he erred or sinned so and so," speaks of the entire absence of that religious merit or demerit which is the cause of connecting beings with the next world. The 'gaining of bliss' is threefold: the fulfilment of all desires, accomplishment of everything, gaining the supreme end. The second again is threefold: being the witness of all, being unaffected with desire at any place or time, being the enjoyer of all enjoyments whatever. He who knows 'I am *Brahman* which is the witness in all beings whatever from *Hiraṇyagarbha* to the beings of the lower material plane' is necessarily the witness of all even as he is the witness of his own being. The *S'ruti* says to the same effect: "He enjoys all desires whatever with *Brahman*, the witness of all." The 'being unaffected with desire' for the enjoyments seen in the world is called 'fulfilment of all desires'; and this is confirmed in the knower of the Essence perceiving evil under every good set up as such by the world. Hence has the *S'ruti* laid particular stress on the "knower of the *Veda* above all desires whatever" while speaking of the degrees of bliss increasing a hundredfold at every stage up to the *Hiraṇyagarbha*, in the section on 'Universal Empire.' He who has gained self-realization through Being, Thought and Bliss as the essential *being* of all things is necessarily the 'enjoyer of all enjoyments whatever.' Hence has it been said in the *S'ruti:* "I am all food, I am all food; I am the eater, I am the eater."

'Accomplishment of every thing' is thus set forth in the *Smṛti*:—

"Regaling all content in the nectar of *gnosis*, fully satis-
"fied in supreme fulfilment of every duty, there re-
"mains nothing for the *Yogin* to do; if anything re-
"main, he must be just so many removes behind *gnosis*.
"He who is harmonised in self, who finds full bliss in
"Self and who is all content in self, has no call of
"duty to disturb him."

The 'gaining the supreme end' is thus touched upon in the *S'ruti*:—"Thou, oh Janaka! hast realized entire fearlessness;" "Hence he is the All;" "The knower of *Brahmàn* becomes *Brahman.*"

It may be asked these two 'destruction of misery' and the 'gaining of bliss' go with *gnosis*, and ought not to be set down as the end of *Jivanmukti.* This however is not correct; for, all that is here meant in regard to these two is their safe preservation. That is to say *gnosis* though produced even *before Jivanmukti* becomes confirmed *after* it, and through *gnosis* are more firmly preserved the two in question.

Thus *Jivanmukti* having been shown to have these five ends in view, it is plain the *Yogin* centred in the ecstacy of *Jivanmukti* is superior to the *knower* yet in the world. This is rendered clear in a dialogue between Râma and Vasishtha.

Râma:—"Oh Lord! the best of beings! Tell me which of "the two is better than the other: he who is ever at "rest, though mixing in the world, even like one "awakened from a prolonged trance, and he who rises "to and remains in trance in some solitary corner."

Vasishtha:—"Trance is only that internal calm which "comes of looking upon this world and the *Gunas* "which create it, as all not-self. Having gained this "pleasant calm within from the conviction 'I have "no touch with the objective' the *Yogin* may remain "in the world or shut himself up in meditation. "Both, oh Râma! are equally good if the fire of "desire is entirely cooled down within, for this "internal calm is the result of endless penance."

This, however, need not mislead, for the point here is to emphasize the necessity for utter 'destruction of *Vâsanâ*' implied by 'internal calm.' It by no means follows that therefore, 'dissolution of mind' which is the next stage is not superior to this. For, Vasishtha himself has amplified

his meaning in further explaining this 'internal calm' by 'destruction of desire':—

"Internal calm having been gained the whole world "becomes cool and calm; to persons burning in the "fire of internal desires the world is one whole "conflagration."

It may still be pointed out that the following passage places the 'being in the world' above 'solitary trance':—

"If the mind of the *Yogin* sitting for trance is distracted "with various desires, such effort is nothing better "than a kind of mad acting. But if the mind were "all at peace though in the midst of a mad tumult, "even such devil-dance will be equal to the best "trance."

This, however, is not correct; for it is not meant to place *Samâdhi* above *vâsanâ.* The words may be explained in this manner. Though trance is superior to intercourse with the world, still if such trance were affected with any the slightest tinge of *vâsanâ*, intercourse without *Vâsanâ* would of course be far superior to such trance. It is in fact no *Samâdhi* whatever. Where the man in trance as well as the man of the world are both ignorant of *gnosis* and with *Vâsanâ*, trance is of course better than intercourse with the world, on account of its being such religious merit as exhalts to heaven. When both are fully initiated in *gnosis* and entirely above all *vâsanâ*, trance of the form of 'dissolution of mind' is better as a strong protection of *Jivanmukti* which is absence of all *vâsanâ.* It is plain the *Yogin* is the best.

Thus it is clear that *Jivanmukti* with its five ends has everything to support it.

End of the Fourth Chapter on "The end of *Jivanmukti*."

CHAPTER V.

Renunciation-of-the-Accomplished.

Henceforth Renunciation-of-the-accomplished, as being largely beneficial to *Jivanmukti*. This renunciation has been described at length in the *Paramahamsopanishad*. The plan here adopted is to quote this *Upanishad* and explain it as it proceeds.

> **"Now Na'rada approached the Lord and asked "which is the path of those ascetics who are "Parama-hamsa'h ? what is their condition ?"**

There is apparently nothing here which can be implied to precede this question and the word 'now' would evidently appear to be merely redundant; still we should not forget that the question here refers to Renunciation-of-the-accomplished, and that therefore one knowing the real Essence and being yet troubled with worldly distractions of all sorts, seeks naturally to find mental peace in this kind of Renunciation. Hence the word 'now' implies that knowledge of the Essence must have been thoroughly acquired before one has the right to propound the question under consideration. That a mere 'ascetic' or a mere '*Parama-hamsa*' has nothing to do with such inquiry is suggested by coupling the two words together. The mere ascetic having no glimpse of the Essence attaches himself to such powers as clairvoyance, floating in the air, and other occult wonders of the same kind and devotes himself, through various means beginning with contemplation and the rest, to gain such powers. Thus he swerves away from the real aim of existence. The aphorism touching on this has been quoted before "These are obstacles in the way of *Sâmadhi*; and are powers in moments of suspension."* The mere *Parama-hamsa*, on the other hand, having full realization of the Essence, looks down upon such

* Yoga-Sutra Ch. III Aph. XXXVII.

trash and contents himself in the bliss of supreme renunciation. It has been said :—

"These powers thus shine out of the self that is all "consciousness, the knower feels not the least touch "of curiosity for all this panorama of change and "wonder."

Being thus full of renunciation, he disregards injunctions and prohibitions, through excess of satisfaction in the bliss of *Brahman*. It has been said "What means injunction or prohibition to one who walks the way transcending the *guṇâh*." Good men having faith in injunctions and prohibitions thus censure such conduct:—

"The cycle of strife and struggle will place *Brahman* "in the mouth of all ; none, oh Maitreya ! will show "it in the act, being really intent on the pleasures of "sex and stomach."

In one who is an 'ascetic' as well as a '*Parama-hamsa*' none of these faults occur. The excellence of such a one is also otherwise set forth in the following dialogue.

Râma:— "Oh revered sire ! even then what extraordinary "excellence is seen in the *Jivanmukta* full of pure "intellect and firm in the realization of self ? "

Vasistha:—"The mind of the knower, Oh my dear ! attaches "itself mainly to any one thing, for he, all content "and at peace, ever rests himself in *âtman*. Many are "those who perform such wonders as floating in the "air and the like,—the *mântrikâh*, the *tântrikâh*, the "practitioners of severe penance ; in this there certainly is nothing extraordinary. A very thin partition divides ecstacy from madness, for in the former "the mind having lost all faith is quite clear of every "tinge of attachment. Of the knower of the Thing, "all content, on the absolute disappearance of the beginningless illusion of the circle of birth and death, "and having a form without parts and magnitude, this

"alone is the characteristic sign that passion, anger,
"sorrow, desire, avarice, calamity all grow daily attenu-
"ated into imperceptible thinness."

Thus then it is proposed to inquire after the 'path' and 'condition' of those who are free from both the above mentioned faults. 'Path' refers to external appearance, speech, and the like; 'Condition' to the internal peace consequent on cessation of mental activity. The four-faced 'Lord' proceeds to answer the question thus propounded, in the words which follow. Then is extolled the said 'path' with the object of confirming the questioner's faith:—

"This path of the parama-hamsa is very difficult "in this world; it is not at all common."

That is to say the path about which the inquirer is anxious to know. The word 'this' refers to the path about to be described in the part that follows; it consists of covering etc. for the body, being the absolute principal 'path' necessary for living out the present life in a manner to make it useful by supreme benevolence. This path is 'very difficult' because renunciation of that extreme degree is not met with in the world. But this does not imply that this path is impossible: and with this in mind the Lord modifies his opinion in the words 'it is not at all common'. [The change of termination in the sanskrit word for 'common' is a grammatical license allowed to Vedic texts.] Even then, if this path were really so very difficult it is useless to strive towards that end. The *Upanishad* proceeds to show the object as well as the possibility of gaining the 'Path:'—

"Even if there be only One (who has found the "path) he alone is always in the ever Holy, "he is the Veda-purusha; thus say those who "know."

"Few of thousands endeavour to gain the End, and of the "accomplished that so endeavour few know my real "Essence."

In accord with the argument shown in this verse of the Bhagvadgitâ, it goes without saying that any single *Paramahâmsa* found anywhere is really the one who is "always in the ever Holy" *viz.*, *Paramâtman*, for the *S'ruti* describes *âtman* in the words "the *âtman*, above all sin." The word 'alone' excludes those who are mere ascetics or mere *Paramahamsâh* from those implied in the text. The first knows not the "ever Holy;" the second, though knowing, runs after the objective, having no internal peace, and rests not in *Brahman*. '*Veda-purusha*' means the *purusha* shown in the *Veda*. 'Those who know' are persons well versed in that science which brings realization of *Brahman* accompanied with mental peace. All men regard the ascetic *parama-hamsa* as being in *Brahman*; but the said 'knowers,' not content with this, look upon him as *Brahman* itself. Says the *śruti*:—

"He who stands centred entirely in him-Self, taking no "heed of perception or no-perception is not simply a "knower of *Brahman* but *Brahman* itself."

Hence there is no room to doubt the object of such renunciation.

The Lord proceeds to explain the being "always in the ever Holy" and being the "*Veda-purusha*" and thus replies to the question about the *Paramahamsa's* 'condition':—

"The great being has his mind ever centred in "me, and in consequence I manifest myself "always in him."

The ascetic *Parama-hamsa* being at the top of men entitled to the performance of vedic rites and ceremonies is justly called 'the great being.' This great being (*mahâtmân*) always keeps his mind absorbed in me, for, all mental functions connected with the world and its intercourse are in his case entirely suspended by 'practice and non-attachment.' It being so, the Lord Prajâpati speaks of himself as *Brahman* spoken of in philosophic treatises, for, he, having acquired complete self-realization, can hardly think of *Brahman* as apart from himself. Thus it is that he says 'his mind is ever

centred in me.' And because he is so centred, the Lord says he too always 'mainfests himself in him,' not in others bound up in ignorance, for they are as yet under the spell of *avidyâ*. The Lord manifests himself not even in such knowers of the Essence as are not real ascetics, for, their mind is constantly occupied with activity tending to the objective.

Henceforth is described the 'Path' which Nârada wanted to know at the beginning:—

"He should give up wife, children, relatives, "friends and the rest along with the tuft of "hair on his head, the sacred thread round "his trunk, and the study of the Veda, all "ceremonial worship of every description, "nay even the whole universe, and should "betake himself to a mere rag, a bamboo-"stick, and a small covering simply to keep "life and body together for its natural term "and thus to do good to the world at large."

This is addressed to that householder who, from the results of past good *Karma*, addresses himself to 'study, contemplation and assimilation,' without taking on formal renunciation-of-the-seeker, on account of responsibilities growing upon him from relations such as mother, father and the like ;—and even thus finds the Essence to his entire satisfaction. Such a one feels distracted with the thousand and one forms of temporal and spiritual activities which make so many calls on his attention while he is a householder, and he naturally desires for rest in the condition of renunciation peculiar to the 'accomplished.' The above is obviously addressed to one in this condition ; for, there is no possibility of 'wife, children, relatives, friends' etc. in the case of one who having found the Essence after Renunciation-of-the-seeker desires to take on the condition of Renunciation-of-the-accomplished.

It may here be asked whether this Renunciation-of-the accomplished has to be brought about like the other renunciation (*viz.*, renunciation-of-the-seeker) by way of the forms pre-

scribed for it, *viz.*, the saying of the *Praisha** and the rest, or whether it consists in ordinarily abstaining from the world like keeping away from an infected town or like giving up a worn out cloth? The first is not obviously possible, for, the accomplished knower of the Essence cannot relate himself to any action whatever and can not therefore address himself to ceremonies by formal injunctions and prohibitions. Says the *Smṛti*:—

"Regaling all content in the nectar of *Gnosis*, fully satis-
"fied in supreme fulfilment of every duty, there re-
"mains nothing for the *Yogin* to do; if any thing
"remain he must be just so many removes behind
"*Gnosis*."

Nor will the second alternative do, for we hear of the rag, the stick and other insignia of the order.

This is no difficulty, for, this renunciation has a dual aspect like what is known as the *Pratipatti-Karma*. To explain. In the sacrifice called the *Jyotishthoma* the worshipper having taken the vow is, for the time, not allowed to scratch his body directly with the hand, but with the small horn of a black antelope; for, if the faithful should scratch with the hand he would have children affected with itches, it being said: the faithful should be as if uncovered; whence the horn of a black antelope should be used. Now this horn being no longer of use at the end of the vow and being also inconvenient to carry about, has of course to be given up. This giving up, with the form peculiar to it, is spoken of in the Veda where it is enjoined: the prize-money being distributed to the priests the horn may be thrown away in a part of the sacrificial ground near the altar. This is called *Pratipatti-Karma*, and it is spiritual as well as temporal. Similarly Renunciation-of-the-seeker is of two kinds. It is not proper to allege that the knower of the Essence is entirely free from all active relation whatever. Though the ignorance which ascribed this *action* to pure consciousness is laid at

* See foot-note page 4.

rest by *gnosis*, once for all, it is impossible to think that the natural activity of the accident which makes the internal sense (mind) and which is full of a thousand activities of various kinds, can ever come to a stand-still, while it yet continues to exist as such. Nor should it be supposed that thus we shall be arguing against the verse just quoted: "regaling all content" etc.; for, though *gnosis* has been gained, there is no contentment from want of peace, and consequently there can be no 'supreme fulfilment of every duty,' there evidently remaining the duty of establishing the mind in perfect rest and peace. It may again be asked if thus the Knower were to obey formal injunctions, he would, of course, lay by that unseen store (of *Karma* called *Dharma* by the *Mimânsakâh*) which would necessarily relate him to future birth. But this need not be so; for, that 'unseen store' having spent itself out on something tangibly present even here *viz.*, the doing away with what stands in the way of mental peace, there remains no logical necessity to imagine an unseen future effect for this unseen cause. For, if that were logic, even 'study, contemplation, and assimilation' which do way with what stands in the way of realization of *Brahman* will be supposed to lead to future birth. Thus, therefore, there being no objection in obeying formal Vedic injunctions, the housholder who has already accomplished *gnosis* may, like one who as yet seeks *gnosis*, take up renunciation with such formal ceremonies as the *Nândi-śrâddha*,*

* The offering of oblations to the manes of the ancesters on occasions of joy—especially when a son is about to be born, or is about to be initiated into that *sanctum* passing through which he becomes a 'twice-born' and gains the right of continuing the line by offering such oblations in time to come. The occasion of formal *sannyâsa* (renunciation) is one of highest joy in the family, for its efficacy extends up to relieving even the manes of all the ancesters from the bondage of their peculiar existence and place them within easy reach of final liberation. 'Taking up renunciation' is perhaps awkward English, but the importance attached to renunciation which is a distinct stage in life with duties peculiar to its kind is best expressed by that awkward phrase corresponding to one's taking up a responsible office.

keeping fasts, vigils, and the like. Though the *śrâddha* spoken of is not distinctly enjoined preliminary to taking up renunciation-of-the-Accomplished still this renunciation being only another more advanced form of renunciation-of-the-Seeker must follow the rules of its original. This follows even from the analogy of the *agnishthoma* sacrifice, the type of the *atirâtra* and other sacrifices which therefore follow the rules of their original. Thus therefore even this renunciation-of-the-accomplished should be done like the other renunciation with reciting the *Praisha* etc., and giving up "wife, children" and the rest spoken of in the text.

The words 'and the rest' put after wife, children, relatives, friends, refer to servants, animals, houses, fields, and all other temporal goods. The word 'and' before 'the study of the Veda' creates a kind of syntactical hiatus which has the object of implying that even those things should be given up which are of use in understanding and applying the Veda, *viz.*, grammar, logic, the Epics, the *Purâṇas* and the like. The giving up of poetry, drama and light literature of kinds which conduces only to temporary relief of mental strain caused by artificial curiosity and excitement, goes without saying. 'All ceremonial worship of every description' refers to all *Karma* whatever: spiritual, temporal, constant, occasional prohibited, propitiatory and the like. Giving up 'children' and the rest implies the giving up of every temporal good; giving up 'all ceremonial worship of every description' implies the giving up of the hope of enjoyment in the next would,—hope which acts as a strongly distractive cause. Giving up the 'whole universe' means giving up that devotional worship of the *Virât* which has mastery over the whole universe as its fruit. The word 'even' suggests abandonment of devotion to the *Hiraṇyagarbha* which leads to mastery over the plane of the *Sutrâtman*; as also of "study" and the rest conducing to realization of the Essence. He should give up all that tends to happiness in this world or the next, beginning with wife, children and the rest and ending with devotion to the *Hiraṇyagarbha*. This is done by reciting the formula called

Praisha. The renouncer should then keep only the rag etc., with him. The word 'and' before 'a small covering' implies that he may take wooden shoes etc., for use. Says the *smṛti*:—

"Two rags, a cloth, a covering to ward off cold, and wooden "shoes, these he may keep; nothing besides."

The 'use' suggested in the words 'keep life and body together,' consists in concealing the secret parts under the rag, in keeping away animals and venomous reptiles with the bamboo-stick, in providing against cold with the covering, and in keeping away from contact with unclean spots on the way by moving in the wooden shoes implied by the word 'and.' The doing 'good to the world at large' consists in enabling people to aquire good *Karma* by offering proper salutation, food etc. to the *sannyasin* recognised by the insignia of his order, *viz.*, the bamboo-stick and the rest. This also implies that the *sannyâsin* should attend to such conduct as is proper to the station he belongs to and is seen to be proper from similar conduct in others in the same line.

It is further said with the view of suggesting that the adopting of the rag etc., for use is not a necessary injunction, but a convenient arrangement only:—

"And this is not necessary."

That the *Paramahamsa* should take up the 'rag' and the rest is no necessary injunction, it is only a contingent or convenient suggestion. This and the bamboo-stick in particular, is however necessary in the case of one who is only in the order styled Renunciation-of-the-Seeker. Parting with the stick is thus upbraided in the *smṛti*:—

"The contact of the body with the stick is enjoined as "constant; never go without the stick even over space "covered by thrice the length an arrow flies off the "bow."

The penance for this breach is spoken of in the *smṛti* and is set down at a hundred *Prâṇâyâmâh*: "He must do

a hundred on parting from the stick." The text proceeds to explain the 'necessary condition' of the *paramahamsa* in the following question and answer :—

> "**What is then 'necessary?' only this: 'no stick**
> "**no tuft of hair on the head, no sacred thread**
> "**no covering,'—the Paramahamsa goes about**
> "**(as he likes).**"

As one in Renunciation-of-the-Seeker has absence of the tuft of hair and the sacred thread necessarily enjoined to him, so is absence of stick and covering a necessary character of the true ascetic; for, otherwise the mind being distracted with thoughts about the preservation or obtaining of the bamboo-stick and the covering, will never find that *yoga* which consists in "suppression of transformations of the thinking principle." This is not good, for, as the rule has it, "the bride is never espoused at the cost of the bridegroom's life." The text adds by way of suggesting an answer to the doubt how he should manage on occasions of cold etc. :—

> "**Neither heat nor cold, neither pleasure nor pain,**
> "**neither respect nor rebuff,—he is above all**
> "**the six (conditions).**"

The ascetic with his mind entirely suspended from action knows no cold, for, he does not feel it. As a child engaged in play feels no cold even on a winter morning though all uncovered, so does the ascetic engrossed in the supreme Self know no cold whatever. The absence of the feeling of heat in the hot season may be similarly explained. So also the absence of all feeling for the downpour of rain on his body in the rainy season. Since he feels neither cold nor heat it goes without saying that he knows not "pleasure or pain" coming of these two sources. Cold produces pleasurable sensations in the hot season and heat in the cold season. "Respect" refers to the reception and general wamth of feeling showed by others; "Rebuff" refers to the coldness shown by others. When the ascetic has none beside himself in the whole

universe there is no room for "respect or rebuff." The absence of "respect or rebuff" refers also to the absence of all the pairs of likes and dislikes for friends and enemies etc. The "six conditions" are hunger and thirst, grief and delusion, decay and death. These three pairs belong respectively to the vital breath, the mind, and the body, and as the ascetic, one with the Self, knows none of these, there is nothing improper in his transcending the "six conditions." It may still be doubted, all this may be possible in the condition of trance, how can distraction coming of scandal and the like be kept off from the ascetic during moments of break? It has been said with this in mind:—

> **"He has given up scandal, pride, rivalry, self-"praise, self-assertion, desire, revenge, plea-"sure, pain, passion, anger, avarice, per-"verseness, joy, jealousy, egoism and the "like."**

"Scandal" is the attributing of evil to any one by others. "Pride" consists in the feeling of one's superiority over others. "Rivalry" is the desire to equal others in learning, wealth etc. "Self-praise" consists in declaring one's spiritual (or other) performances before others. "Self-assertion" expresses itself in suppressing or awing others for one's benefit. "Desire" is greed of wealth and chattel. "Revenge" is burning desire for the destruction of one's foes. "Pleasure" comes of fulfilment of some desire or the happening of something agreeable. "Pain" is the opposite of pleasure. "Passion" is desire for the company of women. "Anger" is the excitement of feeling born of interrupted desire. "Avarice" manifests itself in the pain one feels on parting with wealth. "Perverseness" refers to perverseness of intellect such as is seen in those attached to things not really good, taking them to be good and *vice versa*. "Joy" is that feeling which is indicative of mental pleasure, and is also conducive to the increase of that pleasure. "Jealousy" is that which views even merits in the opposite light. "Egoism" is mistak-

ing the body senses and the like for the real 'ego.' The words "and the like" refer to the feeling of possession, goodness, etc., in personal objects and belongings. It is meant that the ascetic gives up the things enumerated in the text as also their opposites *viz.*, praise, humility, etc. The point is that he should give up all these, and stand above all, having got himself rid of all *vâsanâ* in the manner prescribed before.

The text proceeds to reply to the question how, while the body yet exists, could it be possible to give it up.

"One's body is looked upon as if it were dead, "inasmuch as it has already been separated."

That body which at first belonged to him is now looked upon by the ascetic as dead, because it has been shown to be other than that consciousness which is his real Self. As a religious person holds himself aloof from a dead body and looks at it only from a distance lest its touch might pollute him, so does the ascetic always look upon his body as apart from his real self, all consciousness; and this he does with all possible care lest any confusion should lead to the sense of false identification of the two (body and self). The reason for this is that "it has already been separated;" it has been shown to be other than Self, by the teacher's explanations, by the word of holy Scripture, and by personal self-experience. The meaning is that it is possible to cease slander and censure by looking upon the body as upon a carcass, it being quite void of consciousness. Confusion as to points of the compass of though dispelled with the rise of the sun, may possibly arise at some future time; similarly on doubt etc., arising to create confusion of body and consciousness, censure and the rest may possibly give pain. It has been further said with this in mind :—

"He is constantly free from the cause of doubt, "false knowledge and illusion."

"Doubt" is the thought whether *Âtman* is doer and sufferer or not? 'False knowledge' is knowledge that the body is the

self. Both these refer to the doer ; the 'illusion' here referred to has connection with objects of enjoyment, and this illusion is manifold as explained in that verse of the *Bhagvad-Gitâ* which says "give up all imaginings" etc. The cause of this illusion *viz.*, Ignorance, is fourfold : "Ignorance (*avidyâ*) is taking the non-eternal, impure, evil and non-*âtman*, to be eternal, pure, good and *âtman*" says an aphorism* of Patanjali. The first is believing mountains, streams, and the like which are impermanent, to be permanent ; the second consists in mistaking for quite pure the impure body of wife, child and the like ; the third arises from regarding husbandry, commerce, and the like as good though they are really all evil ; the fourth is taking the body of wife child and the rest which is only subordinate to self and entirely false, to be one's real self from confounding the physical sheath (of food) with the self beyond it. The cause of these *viz.*, 'doubt' and the rest, is ignorance and impressions born of ignorance which cover the essence of the Unit—*Brahman*. This ignorance of the *Paramahamsa*-ascetic is destroyed with knowledge of the import of the great Texts ; and impressions of ignorance are done away with by the practice of *Yoga*. In the confusion about points of the compass just referred to by way of illustration, there is possibility of its repetition because, though the original cause is removed, impressions born of that cause have not been demolished. In the case of the (*Paramahamsa* who is an) ascetic both these causes of illusion having been laid at rest, there is no possibility of 'doubt' and its accompaniments. Considering, therefore, the impossibility of a return of doubt and the rest, it has been well said that the ascetic is "constantly free" from those causes. This destruction of the causes of "doubt etc," is "constant" inasmuch as this destruction of ignorance and its impressions can never be undone after it is once accomplished. The text further refers to the cause of this destruction being 'constant' :—

"He is permanently enlightened in It."

The pronoun 'It' refers to that well-known supreme *Âtman*

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* Ch. II. Aph. V.

which is the one object of all the *Upanishads.* This ascetic is for ever awake in the light of this supreme *Âtman.* For, it is only the ascetic who, bearing in mind the text: "The patient *Brâhmaṇa* having known It should harmonise himself in the Self, he should not be deluded away by words; it is mere waste of breath;" gets over all mental destruction with the force of *Yoga*, and acquires "harmony in the Self". Thus this "enlightenment" being permanent and eternal, the destruction of ignorance and its impressions which must disappear with the light of this knowledge, is bound to be equally permanent and eternal.

The text then proceeds to distinguish this supreme *Âtman*, thus revealed, from the personal Creator of the logicians :—

"And this is mere harmony in the Self."

Brahman, the object of all *Upanishad*-teaching, is none other than one's Self; the *Yogin* gains conviction of theis truth and rests himself in peace and harmony. Next is described the nature of the Illumination thus breaking upon the ascetic :—

"I am that cloud of thought—all peace, im-"moveable, one, all bliss;—that is my highest "glory".

The ascetic gains the conviction : I am that Supreme Being, all peace; free from all distraction beginning with anger and the like; immoveable from having no action whatever; above all distinction of like and unlike, of part and whole; one uniform essence of existence, thought and bliss. This essential *Brahman* is the real "glory," the real form or nature of the *Yogin.* This has no relation with doing or suffering; for, all doing and suffering is of illusion. It may be asked if pure bliss were the nature of *Brahman* and if the self within is nothing but this *Brahman*, how is it that we do not feel this native bliss in this our present condition? This realization of bliss is therefore thus explained with illustration by those who know :—

"Butter, though present in every limb of the cow conduces "naught to her nourishment; it serves as the best "medicine to its producer on being worked out into its "proper form. In the same manner, the highest ef- "fulgent Lord, present in all beings, even like the said "butter, is never of any practical use to them till pro- "perly realized through the force of devotion."

If teacher, father, brother and others who stood in that relation to the ascetic in his previous station of life, should, being themselves yet devoted to the path of action and being full of ignorant faith, try to unsettle his mind by upbraiding him for having given up the tuft of hair, the sacred thread, the three daily adorations and the like, he should presently seek satisfaction in the following conviction:—

"That is the tuft, That the thread,—the adoration "consists in the destruction of all sense of "separateness from the knowledge of supreme "Âtman as the only one unit."

'That' refers to the knowledge of *Brahaman* set forth in and attainable from the *Upanishads*; this itself now serves the purpose of all external marks such as the tuft and the thread and all external forms of worship like the three adorations, etc. That heaven which is the promised result of all worship and its forms such as the tuft, etc., is not beyond the reach of *Brahman*; for all objective happiness is nothing but a mere particle of the bliss of *Brahman*; "The rest of beings live only by a particle of this bliss."* The *âtharvaṇikâh* have this very idea in mind when they say in the *Brahmopanishad*:—

"The enlightened having shorn his head clear of the tuft "of hair should give up also that external sign, the "sacred thread; he should henceforward bind himself "to that thread which is the immutable supreme "*Brahman*. It is a thread inasmuch as it binds,

* *Bṛhadâraṇyaka.*

"holds together; and this thread is no doubt the "highest essence; that *Brâhmaṇa* who understands "this thread has entered into the inner secret of the "whole of the *Veda*. The thread on which hangs the "whole of the phenominal even like so many jewels "on a string,—that the ascetic who understands *yoga* "and has seen the light, should wear about him. The "knower, firm in the highest *Yoga*, should cast away "the objective thread he wears, the living conscious "intellegence must find its place on the thread of "*Brahman*. Having found that place nothing pollutes "him, nothing makes him unholy—such is the power "of that thread of *gnosis* thus running within. Those "indeed are the true knowers of the thread, the true "bearers of the sacrificial badge,* who have *gnosis* for "the tuft of hair on the head, *gnosis* for their ground "of faith, *gnosis* for the thread which gives title "to formal sacrifice. *Gnosis* indeed is the highest "aim of their life, for *gnosis* is all pure and holy. "He who has no other tuft of hair but the flame "of *gnosis* going out of him even like the up-"rising flame of fire is the true knower keeping "the necessary tuft over his head, not those who "wear the hair in any prescribed or beautiful form. "Such *Brâhmaṇâk* and others as are entitled to "certain religious rites prescribed in the *Veda* should "bear this thread alone, for, that is the real mark of "having got the right to perform the said rites. He is "said by the knowers of *Brahman* to be the *whole* "*Brâhmaṇa* who wears the tuft as well as the thread "of *gnosis* and *gnosis* alone. This sacrificial thread is "the highest resort, the supreme step; the knower "should wear this thread; he is the real worshipper, "say those who know."

* For, that thread is supposed to give the necessary spiritual capacity to perform sacrifices etc. Before the thread is formally given no one can perform any religious rites.

Thus it is plain the ascetic has got both the 'tuft' and the 'thread.' So also the 'twilight-worship.' Knowledge of the oneness of *Paramâtmâ* spoken of in the *śâstram*, and *Jivâtmâ* present as the egoistic subject of all conscious acts, brought about from knowledge of the sense of the great Text, demolishes the whole of that sense of separateness which is born of illusion. The impossibility of the rise of this illusion again, is the peculiar merit of this demolishion thus accomplished. This direct conviction of the one-ness of the two— soul and supreme soul— is brought about at the point where the two fuse, so to speak, into each other; and this is the real twilight-worship* which the *Veda* assigns to the time when day and night meet together. It being so, the blind devotees of faith will never be able to move the ascetic in any manner.

Thus is answered the question "which is the path" in the words beginning with "He should give up wife children" etc. The question "what is their condition" is answered in the words "what is then necessary etc.;" and this is further amplified in the words "He is constantly free from etc." The text now proceeds to sum up and finish the subject thus:—

"Having given up all desire he is centred in the "highest Unit."

Anger, avarice, and the like spring from desire; desire being given up all such faults of the mind disappear. The *Vâjasaneyinah* say with this in mind: "It has been said this

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* The word is *Sandhyâ* which means 'a joint.' Ordinarily the joint is placed at the beginning and end of day when 'night joins with day.' This is the moment of twilight-worship. *Râja-yoga* interprets it to mean the point where the individual soul merges into the supreme soul and oneness is realized. *Hatha-yoga* also has its own interpretation of *Sandhyâ*. The fusion of the *Idâ* and *Pingalâ*— the sun- and moon- breaths in the *Sushumnâ* when both flow together, is the real point of all formal twilight-worship and, true enough, such fusion does take place at both the twilights and at midday and midnight.

purusha is all desire." The mind of the *yogin* freed from desire rests uninterruptedly in the Unit.

It may here be considered such *Sannyâsinah* as have not yet been able to give up the *vâsanâ* of carrying out Vedic injunctions and therefore go about with the prescribed stick in hand,—these *Sannyâsinah* who are only 'seekers,' do not respect the *Paramahamsa* carrying no prescribed stick, like them. It has been said with the view of answering this doubt :—

"He is called the bearer of one stick (*Ekadandin*) who
"bears the true stick of *gnosis*; the bearer of the wooden
"stick is bound to hope and desire, he is void of all
"true *gnosis*. He who is void of the virtues, forbear-
"ance, knowledge, renunciation, self-control and the
"like finds his place in the most terrible hell called
"*Raurava*. He who lives only for alms is the sinner
"violating the vow of the real *Sannyâsin*."

This difference will make it clear who is the real *Paramahamsa*. The 'one stick' which the *Paramahamsa* bears is of two kinds : spiritual and physical, just as much as the 'three sticks' of a *Tridandin* truly consist of vocal, mental, corporeal.* These three are thus described by Manu.

"Restraint (*danda*) of speech, restraint of mind, restraint
"of act,—he who carries these three firmly in his
"intellect is the real *Tridandin*. Having controlled
"himself with these three in his relations to all beings
"whatever and having controlled all desire and anger,
"he finds the highest bliss possible."

The nature of these is thus described by Daksha :—

"Restraint of speech, restraint of mind, restraint of act,—
"he who carries these three firmly about him is the

* That is to say the word *danda* which means 'stick' as well as 'restraint' is made to mean restraint of speech, restraint of mind, restraint of body;—these are the three sticks ordained as the mark of an ordinary *Sannyâsin*.

"real *Tridaṇḍin.* The first consists in silence, the "third in absence of desire, the second comes about "from the practice of *Prâṇâyâma.*"

Another *Smṛti* explains "Restraint of act" by "moderation in diet." These marks of the *Tridaṇḍin* are found in the *Paramahamsa* also. Says Pitâmaha :—

"The ascetic-*Paramahamsa* is the one belonging to the "fourth order spoken of in the *Veda;* he is bound "by all observance and forbearance, he is the *tri-* "*daṇḍin,* the form of Vishṇu incarnate.

It being so, as silence and others are considered to be each a *daṇḍa* in consequence of its being useful in restraint of speech, etc., just so should *gnosis* which destroys ignorance and its effects be looked upon as a *daṇḍa.* He is the real *Ekadaṇḍi,* the real *Paramahamsa* who carries the *daṇḍa* of pure *gnosis.* It may some time happen that this spiritual *daṇḍa* might escape the mind for a moment in consequence of some distraction ; it is therefore that its opposite—the physical stick—is mentioned side by side with it to preclude, as it were by association, the chance of this trick of memory. He who not knowing this essential truth of the *Veda* should delude himself into the belief that he has gained the end of existence by the simple change of dress which *sannyâsa* enforces, and thus goes about with a wooden stick in hand, finds his place in the most terrible hell called *Raurava* ; for, a variety of ills continue to oppress his mind. The reason is obvious. Seeing that one is clad in the garb of a *Paramahamsa* people invite him, as in duty bound, for a meal at their house. This fellow being desirous of satisfying the palate makes no distinction as to what he should take and what he should not take, and thus gathers sin through ignorance. "Pollution touches not the *sannyasin* through food" ; "Take of all the four *varṇâh*" ;—these and similar texts from the *Smṛti* refer to the real knower alone. The one under consideration is an ignoramus and must deserve hell. It is be-

cause of this distinction that Manu prescribes the rule about alms to ignorant *sannyasinah* :—

"Never obtain alms by telling fortune or interpreting "signs, by astrology or medicine, or by teaching grammar and logic. Go about for alms but once, never "be attached to any form, for, the ascetic attached to "alms becomes easily attached to objects."

As to the *sannyasin* who is the true knower, it has been said :—

"The *Paramahamsa* may eat once or twice as he likes, he "should, by all means, keep up the flow of *gnosis* "within."

It being so, there is obvious difference between the spiritual stick and the wooden stick, the former being superior to the latter. Bearing this in mind it must plainly follow that he alone who carries the spiritual *danda* is the true *Paramahamsa.*

Let the knower have this spiritual *danda* alone ; no particular emphasis be laid on the wooden *danda* ; but then the question arises how should the *Paramahamsa* regulate himself with respect to the rest of his conduct? The text proceeds to answer this :

"Clad only in the cloth of the directions, above "all salutation, all ceremonies of the dead, "beyond praise or blame, he should become "the mendicant of mere chance. No invocation, no dismissal, no form, no meditation, "no devotion, no objects, no void, no separation, no union, no meum, no tuum, nothing "at all— he has not even the place where "to rest. He should never touch gold etc., "he should never look at the world."

What the *Smrti* lays down in ;—

"Above the knees and below the naval should he wear one

> "piece of cloth and keep another for the upper part of
> "the body. Thus should he go about for alms;"

refers to such as are not *Yoginah.* It is with this difference in mind that it has been said before: he is not the real *sannyasin.* And what has been said in yet another *Smṛti*:—

> "He who has been a *sannyasin* from before and is equal in
> "all other respects, to him might salutation be made,
> "and to no one else;"

refers to such as are no ascetics; for the *Paramahamsa* has no salutation to make. Hence has it been said while defining a *Brâhmaṇa* "he is above praise, beyond salutation." Being above "all ceremonies of the dead" refers to the absence of all duty in the *Paramahamsa* for offering oblations to anscesters at holy places like the Gayâ, through excess of ignorat faith. The reference to "praise and blame" made before was meant to prevent any vexation from praise and blame coming from others. The reference in this place is meant to show that the *Paramahamsa* himself gives no praise or blame. The words 'he should become the mendicant of mere chance' refer to his being bound by no particular resolve as to ordinary things. The resolve about 'worship of God' spoken of in the *Smṛti* :—

> "Going about for alms, telling the beads of the rosary,
> "cleanliness, bath, meditation, worship of God:—
> "these six should always be attended to as invariably
> "as some penal order of the ruler;"

relates only to one who is not yet a full asectic. It has been said with this in mind "no invocation etc." The difference between 'meditation' and 'devotion' lies in the former being limited to a short time and the latter to all time. As the ascetic has no temporal intercourse whatever of the form of praise, blame and the like, or as he has no spiritual duties of the form of worship and the like, so he has nothing to do with the philosophy of *gnosis* consisting of discussions about the sense of words and texts and the like

That form of consciousness which is the Witness of all, is the *implied* meaning of the term 'Thou' in the great text "Thou art That:" The *plain* sense of the term is that form of consciousness which is encased in the body. This, however, is not the implied sense. In its plain sense the term is *other* than the "That" spoken of as one with it in the said text; the sense of *meum* connected with all acts of any individual whatever is part of this plain sense which refers to his body and is other than the implied sense; the same referring to the body of another causes the sense of *tuum* with regard to others;—All else besides this *implied* and *plain* form of consiousness is the unconscious, and is known as the 'world.' These and similar thoughts never enter the ascetic's mind, inasmuch as his mind is for ever lost in *Brahman*.

Hence he "has not even the place where to rest" for, if he acquires any place such as a monastary or the like as his permanent residence, he would become attached to the sense of *meum* and *tuum* and his mind will feel the force of distraction in moments when this object of *meum* and *tuum* should suffer or prosper. Says Gaudapâdâchârya with this in view:—

"He is above praise or salutation, beyond the duty of "offering oblations to the manes of his ancesters; his "place is neither fixed nor moving—he is the pet of "mere chance."

He should not keep any utensils of silver, gold, or any other metal either for alms or for use in worship just as much as he should not bind himself to any place whatever. Says Yama:—

"The ascetic should keep no utensils, not of gold nor of iron "he should have nothing to do with any of them."

Also Manu:—

"He may keep hole-less pots other than those of metals:— "these may be purified with mere clay like the laddle

"in a sacrifice. The pot may be made of wild cucumbers "wood, clay or bamboo; for, these alone are the pot, "allowed to the ascetic by Manu the son of Prajâpati."

And Baudhâyana too :—

"He should eat of leaves plucked and brought with his "own hands. But never use the leaf of the Banyan or "the Peepal or the Karanja. Even under the narrow- "est straits should he never eat off a bronze-plate, for "one eating off a bronze-plate eats nothing but dirt "and filth; nor should he use gold, silver, copper, tin, "lead or clay for his pots."

He should further receive no pupils. Says Manu :—

"He should go about all alone with mind intent on the "goal to be attained. Spiritual power finding only "one to attach itself to, does never leave him, does "never decline."

Also Medhâtithi :—

"Fixed abode, desire of fine pots, etc., for use, laying by a "store, the taking of pupils, sleeping by day, vain "talk,—these six degrade the ascetic into bondage. "Fixed abode refers to staying over one day in a "village, and over five in a city, at any time other "than the rainy season. Desire of fine pots, etc., for "use has reference to the collection of pots made of "wild cucumber and the like; not one of these should be "preserved though it be of use for eating or collecting "alms. Laying by a store refers to laying by some "stick or the like for use at some future time when "the present stick may have to be abandoned as worn "out or useless. Taking of pupils refers to accepting "pupils for service, wages, worship, notoriety or even "through compassion. Day is *gnosis* both being "all light; night is ignorance, indifference towards "*gnosis* is sleeping by day. Vain talk consists of

"such prattle as refers not to spiritual matters but "to alms or praise of gods and the like, or even to "answering questions out of compassion, while going "by the road side."

Not only should he take no pupils, but he should not even so much as see them, for, even such *seeing* creates bondage. The text further implies that the ascetic should not concern himself with other things prohibited in the *Smṛti.* These are pointed out by Medhâtithi :—

"The ascetic should never take, even as he does not touch "urine or fœces, these six : moveables, immoveables, "seeds, metals, poisons and arms. He should avoid at "a distance, like the wife of another, chemical opera- "tions, grammar, astrology, bargains, and the like."

Thus are described all those spiritual or temporal things that stand in the way of the ascetic. Now the text proceeds to point out, by way of question and answer, the greatest obstacle in his way, and insists on avoiding it altogether :—

"If asked is there any strong obstacle in the "way? and what? the answer is there are "obstacles. These consist in that interest "with which if the mendicant looks at gold, "he becomes the killer of Brahman, with "which if he touches gold he becomes a "Paulkasa, with which if he takes gold he "becomes the killer of his Self. Hence "should the free mendicant never look at, "touch, or take gold with interest."

The Sanskrit word for 'strong obstacle' (*âbâdha*) consists of a particle (*â*) attached to the word obstacle (*bâdha*); and this particle adds to the word 'obstacle' the sense of 'strong' in accordance with the rule of *Pâṇini* "the particle (*â*) limits or expands the meaning." An obstacle that covers a large ground is of course a 'strong obstacle.' Having said

that there is 'strong obstacle,' gold is instanced as such obstacle. If gold is looked at with 'interest' that is to say with sense of greed accompanied with strong desire, then the mendicant becomes the killer of *Brahman*. His mind being intent on gold, he constantly strives to obtain and preserve it; not only so but with a view to establish the reality of such trash he sets himself against the teaching of the *Vedânta* which declares all things to be mere illusion. Thus he consoles himself with the reality of his desired object—gold. In this manner does the mendicant, as it were, kill or destroy that *Brahman* whose truth is proved and proclaimed in the *śâstram*. He is thus the killer of *Brahman*. Says the *Smṛti* :—

> "He who says there is no *Brahman*, he who sets "himself against the Knower of *Brahman*, and he who "professes to know *Brahman* without having become "It, are all killers of *Brahman*. Know him the killer "of *Brahman*, he is beyond the pale of all religion "and intercourse."

If the mendicant touches gold, with interest, he falls into sin and becomes a *Paulkasa*- a semi-*Mlechhcha*. The sin is thus set forth in the *Smṛti* :—

> "That medicant falls in no time who consciously parts "with his semen and who begins to lay by a store of "wealth."

Nor should gold be taken with interest. If he still takes it, the mendicant by this his act, puts the self, all consciousness, the witness of body and senses, ever free,—into contact and bondage; for, he thus disbelieves in the freedom of self and makes it the enjoyer of gold and the like. This delusion is the root of all sin. Says the *Smṛti* :—

> "Who understands self to be otherwise than what it really "is—what sin does that thief not commit in thus "stealing his own Self."

And moreover the killer of Self has in store that world which is void of the least tinge of happiness and which is full of a thousand forms of dire pain and misery.

> "Those who destroy Self go, after death, to the "sphere called *asurya* (without the sun) all enveloped "in thick darkness."

In the looking at and the touching of gold spoken in the text is implied also talking or hearing of gold. In the taking of gold is similarly implied dealing in gold. The meaning is that all intercourse in gold—whether hearing about it or its benefits or dealing in it—with internal interest, is as much sin as the looking at, touching and taking spoken of in the text. As looking at gold with interest is cause of sin the mendicant should not look at gold or touch it or take it. The good of this keeping aloof from gold is thus set forth :—

> **"All desires turn away from his mind; he wavers "not under pain, he is indifferent to pleasure; "renunciation or attachment he is not "attached to; having no attachment for "anything good or bad he neither hates nor "loves; all activity of his senses is easily put "out; he is then centred in the Self."**

Children, wife, house, property and the like are objects of desire dependent on gold (*i. e.* wealth); whence gold being abandoned all desire of every kind turns away from the mind, does not stay in the mind. Even after cessation of desire, pain or pleasure might come from previous *Karma*, but even these cause no sorrow or desire. This has been fully explained in connection with the *sthitaprajna*. Temporal pain and pleasure being thus ignored even spiritual bliss and desire for such bliss is easily put out, for, one feels desire for the bliss of heaven only by inference from the pleasure he experiences in this world;—and it is but proper that he having become indifferent to temporal pleasure must grow indifferent to the pleasure that might await him in the life after death. It

being so, he becomes void of all attachment whatever to anything good or bad, that is to say agreeable or disagreeable in this world as well as the next. This implies that he feels no hate, for, such a knower hates not even his direst enemy. Nor does he love any one doing good to him. The person who, thus above love and hate, stands ever in *âtman* has the activity of all his senses at an end. This being accomplished ecstatic trance is never interrupted.

The question "what is their condition" has been answered before in brief and at length; the same has been enlarged upon in this place in connection with the advisability of avoiding all contact whatever with gold and the like.

The text then proceeds to conclude the subject of Renunciation-of-the-accomplished:—

"He becomes delightfully satisfied in the fulfilment of all duties by the knowledge 'I am Brahman' the permanent source of all transcendent bliss, the one fountain of all light."

This *Parama-hamsa*-ascetic acquires the delightful condition of fulfiling all duties whatever on gaining the conviction 'I am Brahman' described in the *Upanishads* as that supreme self which is all joy and all light. Says the *Smṛti*:—

"Regaling all content in the nectar of *gnosis*, fully satisfied in supreme fulfilment of every duty, there remains nothing for the *Yogin* to do, if anything remain, he must be just so many removes behind *gnosis*."

May the Lord Vidyâtirtha thus destroying the tie of bondage from the heart, give us the whole of the last and supreme end of existence.

End of the fifth Chapter on "Renunciation-of-the-accomplished."

Separateness and non-separateness have fallen away in a moment, holiness and sin have melted away, illusion and false knowledge are destroyed in no time, all doubt is put out in the twinkling of the eye,—oh! what means (*Vedic*) injunction or prohibition to the sage walking the way transcending the three properties, after having found that essence of light which is beyond all speech, beyond all that comes of the three properties.

Ascetics firm in the knowledge of self repair not to sacred streams all nothing but mere water, nor to Gods and their images, all stone and mortar.

The God of the twice-born is Fire, the God of the Silent one is his heart ; poor intelects find their God in Idols ;—the even-eyed enlightened one sees God everywhere.

Those who have not the eye for knowledge perceive not the swayer of men pervading every nook and corner of the universe, all quiet and peace ; like the blind who cannot see the full blaze of the Sun.

End of "The Path of Liberation in this life."

WORDS NOT ENGLISHED IN THE TEXT.

Ahargaṇa—

Days peculiar to sacrifice.

Aṇimâ—

One of the eight occult powers of physical *yoga*. The power of becoming as small as an atom.

Anuvâka—

A section, especially a section of the Veda.

Apâna—

One of the five breaths; the breath at the lower regions.

Asat—

Non-Being.

Asurâh—

Pl. of *asura*—demon; non-*sura* (god).

Atirâtra—

A particular sacrifice of the darker kind.

Avidyâ—

Ne-science; that which makes the sense of separateness in *Brahman*, makes in fact the *Jiva*.

Âhavaniya—

One of the three fires kept by a householder in what is called the *Agnihotra*.

Âkâśa—

The first all-pervading formless element.

Âtma-Jnânin—

The knower of Self.

Âyur-veda—

The Science of life, particularly of medicine which preserves life.

Brâhmaṇa—

The knower of *Brahman*.

Buddha—

The Enlightened; the Lord Buddha.

Chânḍâla—

The child begotten by a *S'udra* upon a *Brâhmaṇa*-woman.

Chândrâyaṇa—

A kind of penance, in which one has to eat only one, two, three monthfuls and so on, for the first fifteen days, and lessen them in the same order the next fifteen.

Châturmâsya—

A particular sacrifice.

Dakshiṇâyana—

The period when the sun is in the summer solstice.

Daṇḍa—

A stick.

Eka-d.—

One bearing a single stick.

Tri-d.—

One bearing three sticks or the stick with three knots.

Darśa—

The oblation offered every fifteenth day of the dark fortnight.

Dvaita—

Duality; opposed to *Advaita.*

Gâyatri—

A particular metre of that name. The one such metrical line which is particularly efficacious when recited.

Hirṇyagarbha—

The cosmic manifestation of *Brahman* upon the subtile plane.

Iśvara—

The reflection of consciousness in cosmic illusion.

Itihâsa—

History.

Jaina—

Follower of the *Jina.*

Jivâtmâ—

The individual Soul.

Jyotishtoma—

Also called *agnisthoma*; A particular formal sacrifice.

Karma—

Formal religion; also the law of *karma.*

Kataka—

A root whose dust put into water purifies it of dirt.

Kṛchchhra—

A kind of penance in which one eats only once by day for the first three days, then only once by night for the next three, and keeps three fasts after that.

Mahat—

The cosmic principle of individuality.

Mantrâh—

Incantations.

Mântrikâh—

Those believing in or practising in-cantations.

Mâyâ—

Illusion; cosmic illusion.

Niyama—

See Yoga Sutra—aph. XXXII, Ch. II.

Parmâtmâ—

The Supreme Soul; *Brahman.*

Paurṇamâsya—

Oblations offered every fifteenth day of the bright fortnight.

Pitarah—

Pl. of *Pitṛ*- manes of ancestors.

Pradhâna—

Undifferenced cosmic matter in the condition of evolution; so called by the *Sânkhya.*

Praṇava—

The world of glory—*aum.*

Prâṇâyâma—

The process of inhaling retaining and exhaling the breath.

Pratyâhâra—

See Yoga-Sutra aph. LIV. Ch. II.

Prâjna—

The manifestation of *Brahman* on the causal plane.

Purâṇa—

Religious fables.

Purusha—

The conscious principle of the Sânkhya-philosophy; the individual Soul.

Putrakameshti—

A particular form of sacrifice having the power to beget a son.

Sat—

Being.

Samprajnâta—

See Yoga-Sutra aph. XVII, Ch. I.

Savana—

Sacrifice.

Savikalpa—

See Yoga Sutra aph. XVII. Ch. I.

Sânkhya—

Philosophy bearing that name.

Siddhi—

Occult power.

Smârta—

Enjoined by the smṛti.

Sutrâtman—

See *Hirṇyagarbha.*

S'âkta—

Follower of *S'akti,* the energising female principle in nature.

S'ikhâ—

The tuft of hair on the head.

S'iras—

The *mantra âpajyoti* etc. attached to the *gâyatri* while reciting it, is so called. See Yajnv. Smr. ch. I. 23.

S'rauta—

Enjoined by *śruti,*

Taijasa—

The individual manifestation of *Brahman* on the subtile plane.

Tântrikâh—

Believers in sleight-of-hand.

Uttarâyaṇa—

The period when the sun is in the winter solstice.

Vaiśheshika—

One belonging to the school of that name.

Vedânta—

The end of the Veda; the *Upanishads;* the philosophy of the *Advaita.*

Vidyâ—

Gnosis.

Vipra—

A *Brâhmaṇa*; one belonging to the class so called.

Virât—

The cosmic manifestation of *Brahman* on the gross plane.

Vishṇu—

The God of that name.

Vyâhṛti—

Praṇava and the syllables *Bhur* etc. which are prefixed to the *Gâyatri* while reciting it,

Yama—

See Yoga-Sutra aph. XXX. Ch. II.

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